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Elsley

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ANNOTATIONS
ON
THE FOUR GOSPELS.

ST. JOHN.

CHAP. I.



V. 1. *In the beginning*] i. e. from the beginning of the world; taken from Gen. i. 1. כְּרֵאשִׁית. LXX, ἐν ἀρχῇ. Here, cū primū rerum universitas cœpit creari. Ἦν, jam tum erat. Thus the Hebrews are accustomed to express an eternal existence; as John xvii. 5. "the glory before the world began." See Lightfoot ad loc. et Har. Ev. Grotius. Whitby ad loc. et passim on this chapter.

V. 6.—*sent from God,*] Mal. iii. 1.

V. 16.—*grace for grace.*] χάρις ἀντὶ χάριτος, "one favour instead of another;" opposing "the law of Moses" to the "grace and truth by Jesus Christ,"

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in the next verse. In this sense is, χάριν 'ANTI τῆς ἐνεργείας. Xen. Cyropæd. apud Steph. tom. iv. p. 349. That χάρις, usually grace, is sometimes benefit or service, see Steph. tom. iv. p. 351, 2. χάριν ποιεῖν vel διδόναι, beneficium conferre. Marsh, note on Michaelis, c. iv. §. v. vol. i. p. 459. See also Scapula, voc. Χάρις. 'Αντί. Many other explanations of this difficult text are given by the commentators.

V. 19.—*the Jews sent*] i. e. the Jewish Sanhedrim: they alone could judge a tribe, the high-priest, or a prophet. Sanhedrin, Perek. i. Hence a prophet could not perish out of Jerusalem, Luke xiii. 33. Lightfoot, Har. Ev. Grotius.

V. 19.—*Who art thou?*] They knew his name and parentage: they ask respecting his function. Lightfoot. Rather; they ask, Art thou the Christ? as appears by the preceding part of the chapter. So Nonnus rightly, μὴ Χριστὸς ἔφες; Grotius.

V. 20.—*and denied not* ;] This pleonasm is a common elegance of expression in Scripture, and strengthens the affirmation; as 2 Kings xviii. 36. Isa. xxxviii. 1. Ezek. vii. 6. 1 John i. 1, 3. ii. 27. and here ver. 3. Whitby. So Job v. 17. Grotius. Lightfoot, Har. Ev.

V. 21.—*Art thou Elias?*] The Jews had a constant tradition, which they yet cherish, that Elias must first come. See note on Matt. xi. 14. Whitby; also note on Matt. xvi. 14. Grotius. Compare Lightfoot ad loc. et Har. Ev. John denied that he was Elias, such as the Jews expected him—in his own person returned from heaven: but allows that he was the Elias, in the true sense of the prophet Malachi iv. 5. mentioned by Christ, Matt. xi. 14. and by the Angel, Luke i. 17.

The Scriptures speak sometimes according to men's apprehensions ; as, that preaching was foolishness, 1 Cor. i. 21. that the counsel of Achitophel was good, 2 Sam. xvii. 14. Thus John to the Jews. Beza. Lightfoot, Har. Ev.

V. 21.—*Art thou that prophet?*] ὁ προφήτης. It may very well be “a prophet,” as the Eng. margin, Syr. Vulg.; and to this Lightfoot inclines, as the idea of Cyril and Chrysostom, with others, that it refers to Deut. xviii. 15. separate from Christ, or Elias, has no grounds. The Jews, indeed, expect all the prophets to rise again in the last days. Sanhedr. fol. 92. 2. but no particular one, except Elias. Lightfoot ad loc. Har. Ev. It may be Jeremiah; see note on Matt. xvi. 14. The article is insisted on by the Greek commentators; so 2 Macc. xv. 14. “and there was a rumour amongst them of his coming.” Grotius. So Whitby ad Matt. xi. 9, 10.

V. 24.—*of the Pharisees.*] The greatest part of the Sanhedrim were pharisees, Acts xxiii. As these were the most strict in their traditions, they ask, Why introducest thou a new rite? We understand that a universal baptism may take place on the coming of Christ, from Zech. xiii. 1. but thou deniest thou art either Christ or Elias, or any prophet preceding him. Grotius. Lightfoot. Or, Why usest thou to God's people a rite only employed to cleanse the heathen proselytes, and prepare them for our covenant? Whitby. That infants also, when admitted proselytes, were baptized, see Lightfoot, Har. Ev.

V. 25.—*Why baptizest?*] Note: Tt here is διὰ τι, why? for what cause? as Matt. xvii. 10. vi. 28. John iv. 27. vii. 19. and in other places. Whitby.

V. 26.—*baptize with water.*] See ver. 33. infra.

I am the messenger foretold by Malachi. By my baptism will be fulfilled the promise of God in Ezek. xxxvi. at ver. 25. by Christ's baptism with the Holy Spirit, that in ver. 26, 27. Whitby.

V. 28.—*in Bethabara, beyond Jordan,*] compounded of *beth* a house or place, and *abara* a passage or ford; from עבר transire. It was at the place where John first baptized, x. 40. which was in Jordan, Matt. iii. 6. so that it was at a passage on the river; probably the public one from Jericho to Perea; and might have its name from Josh. iii. 16, 17. the passage of the Israelite army, where the word עבר twice occurs; or rather from Josh. ii. 7, 23. where the fords are spoken of. Yet the place was on the Perea side of the river, or beyond Jordan: not on this side, as Beza would suppose, rendering *παρὰ* "along," and not "beyond." Grotius. For Beza had once rendered *παρὰ* by *secus*, (see Lightfoot;) but in his best edition, A.D. 1582, he silently drops that opinion, and has not that rendering.

Lightfoot, Har. Ev. on the contrary, holds, that the passage of Joshua's army must be indeterminate, being a space of many miles (see his note on Luke iii. 21.); that Bethabara was so near Cana in Galilee as to admit of his going thither in far less than three days. The first night, ver. 39. of this chapter, he probably reached Capernaum. That it was plainly some distance beyond Jordan, by his return, Luke xviii. 31, 35. from his second going there, x. 40. and his journeys, Mark x. 1. That x. 40. says only that he went to where John first baptized beyond Jordan, in distinction from Ænon and Salim. And on the whole; that during the forty days of Christ's temptation, John, having long preached on the banks of Jordan, pursued his course northward by the east of the sea of Galilee to Bethabara, which he places in the region of Scythopolis, opposite and not

far from the passage over Jordan from Galilee, at the north end of the lake.

Lightfoot places Capernaum on the south end of the lake. If it be situated, as usual with other geographers, on the north end of it, Christ's going there from Bethabara, ver. 39. and his going forth into Galilee, ver. 43. are, on Lightfoot's hypothesis, very consistent. The chief difficulty is the distance in this case of Bethabara from Jerusalem, and the long journey of the Priests and Levites, ver. 19. Of Capernaum, see note on Matt. xi. 24. supra.

V. 28.—*Bethabara*,] The Vulg. Syr. and almost all the MSS. and Vers. read Bethania. But Chrysostom, Hom. 16. in Joh. i. Epiphanius, Hæres. 51. p. 435. and especially Origen in Joh. fully establish the present reading. So Theophylact and Suidas. See Mill. edit. Küster, ad loc. et Prol. 1039. Whitby Ex. Millii. Calmet. Beza conjectures the word might have been Batanea, the country east of the lake of Galilee, mentioned by Josephus. Beza.

Note: Βαθαζαρά, LXX, Josh. xviii. 22. properly, Βαθαζαζά—and Βαθνα, LXX, Jud. vii. 24. properly, as in the Hebr. Βαθנא, are different places. Grotius. Bethania was probably first added in the margin, and then taken generally into the text. Mill ubi supra.

V. 29.—*The next day*] ἡ ἐπαύριον not the morrow, in the Hebrew sense of any future time, but properly the next day. John bore witness of Christ before his baptism, as mentioned by the three other Evangelists, Matt. iii. 11. Mark i. 7. Luke iii. 16. Christ, after his baptism, withdrew into the wilderness; and whilst there, the Priests and Levites came to John to know if he were the Messiah or not. This gave occasion to a second testimony, ver. 15. and ver. 19, &c. to ver. 28. The very day after the Priests left the Bap-

tist, our Lord returned from the desert to Jordan, as in the text, ver. 29. There John sees him, and testifies again of him at large. The next day after, ver. 35. is the beginning of a new account; again, ver. 43. is the second day of this new account; and then is added, ii. 1. "on the third day." Hammond.

V. 29.—*the Lamb of God,*] Compare 1 Pet. i. 18, 19. alluding either to the paschal lamb (Grotius); or rather to the lamb of the daily sacrifice in the Temple for the sins of the people, Num. xxviii. 3. Christ was this piacular victim, Rev. v. 9. Eph. i. 7. Col. i. 14. (Whitby.) The stationary men appointed to represent the people always laid their hands on the head of the lamb thus offered morning and evening; as Lev. i. 4. iii. 2. iv. 4. as a token of transferring the sins of the people on the victim. Taanith. c. iv. hal. 2. Lightfoot. The half-shekel paid yearly by the Jews, *εἰς λύτρον τῆς ψυχῆς*, Exod. xxx. 12, 14, 16. was expended in providing these lambs for this purpose. (Whitby.) Thus Christ is said himself to have borne our sins, 1 Pet. ii. 24. He was made *ἁνθη*, a sacrifice for sin for us, 2 Cor. v. 21. The Baptist constantly preached repentance to lead to remission of sins. On seeing our Lord, "Behold (saith he) the Lamb of God!" the sacrifice who will bear your sins, and give this remission. Lightfoot ad loc. et Har. Ev. So Whitby. Others refer this to the paschal lamb, by the sprinkling of whose blood they were delivered from the Egyptian destruction, Exod. xii. 11—17. Whitby, note on 1 Pet. i. 19. Grotius would narrow this text to reformation of life, from 1 Pet. i. 18. and 1 John i. 7.

V. 33.—*And I knew him not:*] I knew not that the Messiah was in the world till he came to be baptized, when, knowing him by the Spirit, I forbade

him: and the sign of the Holy Ghost descending from heaven was given me for assurance and confirmation. Beza. Lightfoot. Whitby. Grotius. See note on Matt. iii. 14. supra. So Chrysostom. Doddridge.

V. 36.—*Behold the Lamb of God!*] The Baptist does not allude to the paschal lamb, (which was a eucharistical sacrifice,) but to the lamb offered as an expiation for sin, as those daily sacrificed in the Temple. John compares what Jesus was to perform or undergo to bring men to holiness, to reconcile man with God, and to free them from their deserved punishment, to the rite in which a victim was offered to God for sin. The person on whose account the sacrifice was made, then confessed, by the very performance of the rite, that he deserved the death which was fallen on the victim, and ought himself to die if God exercised strict justice on him. But God accepted of the blood of the victim instead of that of the sinner, and admitted of his confession and repentance. In like manner, when Christ offered himself to God, he placed himself in the stead of the whole human race; and God accepted of his death in the room of the punishments which each particular sinner owed to God's justice. These he remits, on the condition that those only who believe in and obey Christ shall be partakers of the benefits of his sacrifice. See 1 John i. 7. Thus is the sacrifice of Christ set forth in the Scriptures; and any other explanation cannot be given, without deviating from the sense in which the Apostles treat of it. See Heb. vii. (27.) and Outram de Sacrificiis, lib. ii. c. 6. Le Clerc. Compare note on Matt. xxvi. 26, 28. supra. It is a very abstruse and difficult point, that requires a more ample discussion; and the opinion to be formed on it must be diligently collected from the best sources.

V. 38.—*where dwellest thou?*] *Πῶ μένεις*; The word intimates either his inn, or his habitation. Lightfoot supposes the latter, at Capernaum, which appears to have been his own city; or, that Joseph had some connexion with the place, or habitation there. Compare Matt. ix. 1. Mark ii. 1. There he paid tribute, Matt. xvii. 24. and was much conversant. So Luke iv. 31. x. 15. John ii. 12. vi. 17, 42. Lightfoot, Har. Ev. But observe; Christ did not remove to Capernaum till he left Nazareth, Matt. iv. 13. See Lightfoot, Har. N. Test. on that text.

V. 39.—*with him that day.*] i. e. the following night: it was then four in the afternoon—the tenth hour, Whitby; and in November; Lightfoot. See note on ii. 1. and note on xix. 14. infra.

V. 40.—*One of the two—was Andrew.*] The other was probably John the evangelist; who hence mentions the time of day, and the words that passed, with much punctuality; but conceals his own name, as usual in other places. Hammond on ver. 42.

V. 41.—*have found the Messiah,*] have discovered him, of whom John testifies, and whom the nation expects; and yet who is come privately, and without knowing who he is, John vii. 27. Christ is in numberless places named *משיח* the Messiah, and *מלך* the king, Messiah in the Jewish writers; as in Dan. ix. 25, 26. Lightfoot, Har. Ev. Grotius.

V. 42.—*brought him to Jesus.*] The Church of Rome insists on the *πρωτοκλησία*, the privilege or distinction of “the first call” given to Peter. The account in this chapter is, that Andrew and another disciple, probably John, first go with Christ: Andrew then brings Peter to him. But it does not appear

that at this time they left their occupations, and followed him : on the contrary, Philip was the first who had that command from our Lord. Christ's disciples are next mentioned at Cana in Galilee, and in the transactions of the three first chapters of this Gospel, where we find that they baptized, iii. 22. After all these events, John iv. 3. Luke v. 10. Matt. iv. 18. Mark i. 16. Simon and Andrew are following their employment; and, on the miraculous draught of fishes, Peter, Andrew, James, and John, leave all and follow him. Andrew and the other disciple, therefore, have the first claim, as abiding with Christ for a night. If this is not allowed, Peter is also excluded, notwithstanding the speech of "thou art Simon," ver. 42. as he also pursued his former employment; and the call will rest with Philip or Nathanael, or some unknown disciple. Hammond. Yet Lightfoot is of opinion, note on Luke v. 10. Har. Ev. that, setting aside the occurrences as temporary in John i. 41. Peter and Andrew were first called as apostles, in Matt. iv. 18. Mark i. 16. and that Peter, who is named the first of the two, with the interchange of discourse in St. Luke v. 3, 10. as above, had certainly a claim to the first call. And thus Grotius. See note on Matt. x. 2. supra.

V. 42.—*Simon, the son of Jona :*] i. e. of John. So Barjona is the son of Jonah, or John. Hammond.

V. 42.—*of Jona,*] i. e. of Jonah; the genitive of Jonas, LXX, Jon. iv. 8. in the N. Test. Matt. xii. 41. 39. not of John, as has been needlessly supposed. So Rabbi Jona, a Jewish writer, Lightfoot ad loc. et Har. Ev.

V. 42.—*by interpretation, A stone.*] Πέτρος: more properly, "by interpretation, Peter." So the Vulgate; quod interpretatur, Petrus. Not an appellative or common noun, a rock or stone, but the Greek proper name in the masculine gender, express-

ing the Syriac proper name Cephias. The Hellenists never make use of the Attic dialect in their appellatives. Thus they always use *πέτρα* when a rock is mentioned: et ipse Johannes statim appellativum communiter extulit *πέτρα*. Grotius. Lightfoot, Har. Ev. This last sentence in Grotius is obscure: for *πέτρα* does not once occur in St. John's Gospel. See Tromm. Concord. Thus properly, adds Lightfoot, Acts ix. 36. "Tabitha, by interpretation, Dorcas;" not, "by interpretation, a goat," the appellative or common noun expressed by *δόρκας*, which would be absurd. Lightfoot apprehends that Cephias is properly a Syriac adjective, with a Greek termination, petrosus. See Lightfoot, Har. Ev. et ad loc. also note on Matt. xvi. 18. supra.—Note: After all, there is a manifest allusion to a rock or stone conveyed in this text. See note on Matt. x. 2. supra.

V. 43.—*The day following*] If the third day, ii. 1. is reckoned from the testimony of the Baptist at ver. 35. of this chapter, this is the day following that testimony. Jansenius and Grotius, it seems, suppose that a day intervened, when Simon was named Cephias: and calculated the third day from that event: but Lightfoot doubts not that Andrew being the brother of Peter, Mark i. 29. Matt. iv. 18. he readily might bring him to Jesus the day in ver. 35. after the tenth hour. Lightfoot, Har. Ev.

V. 44.—*Bethsaida*,] on the lake of Gennesareth, made a city by Philip the tetrarch, and named Julia, after the daughter of Augustus. Joseph. Ant. xviii. 3. See note on Matt. xiv. 13. supra. Philip apparently was prepared or instructed by his friends "of the same city, Andrew and Peter," probably born there, but now dwelling at Capernaum, Mark i. 29. Grotius. Lightfoot, Har. Ev. Whitby.

V. 45.—*findeth Nathanael,*] He was probably chosen an apostle by the name of Bartholomew, who is constantly in the Gospels joined to Philip; and John xxi. 2. Nathanael of Cana in Galilee is named with other disciples, who were all apostles. Bartholomew may signify the son of Tholomeus; as Barjona, the son of Jonah. Hammond.

V. 45.—*the law, and the Prophets,*] as Deut. xviii. 18. and throughout the Prophets, Isaiah, Malachi, and Daniel.

V. 46.—*out of Nazareth?*] So Luke iv. 28. and note on Matt. ii. 23. (and John vii. 52.) Whitby Paraph.

V. 47.—*Israelite indeed,*] So Plutarch, L. de Iside: Ἰσραήλως ὡς ἀληθῶς. Grotius. He had probably offered his private prayer under the fig-tree, without hypocrisy or ostentation: hence the praise bestowed by Christ. Lightfoot; who conjectures, from John xxi. 2. that the other disciple mentioned ver. 35, 40. might be Thomas.

To abide under the shade of trees was not uncommon, as in Zech. iii. 10.

V. 47.—*is no guile!*] עֵשֶׂת שָׁוִי, Gen. xxv. 27. of Jacob; Gr. ἀπλᾶστος. Aquila, ἀπλοῦς elsewhere ἄκακος, Job viii. 20. Ps. xxv. 21. Prov. viii. 6. He is thus praised, as freely expressing his doubts of Nazareth, yet coming to inquire without prejudice, Ps. xxxii. 2. Grotius.

V. 49.—*the King of Israel.*] Customary names denoting the Messiah, from Ps. ii. Matt. xiv. 33. xxvi. 63. xxi. 5. xxvii. 11, 42. Mark xv. 12. Grotius.

V. 51.—*Verily, verily,*] Ἀμὴν, ἀμήν. The word

Amen is frequent in the O. Test.: but there it is always (except in one passage) either precatory, or imprecating punishment on transgression, as the case is. In the LXX, *γένοιτο*, or *γένοιτο οὕτως*, Deut. xxvii. 1 Kings i. 36. "So be it." In strictness the word imports truth; as Isa. lxxv. 16. "by the God *ᾠν*," i. e. the God of truth. Christ, in the N. Test. uses it affirmatively. Compare Mark xii. 43. with Luke xxi. 3. Being also called in the Rev. iii. 14. "Amen;" not only as the faithful witness, 2 Cor. i. 20. but as truth itself. When, as in St. John's Gospel, he repeats it, probably it implies, "This is truth; and I also am the truth, who declare it." See Lightfoot, Har. Ev.

V. 51.—*heaven open, and the angels*] open to receive me at my ascension, Acts i. 9, 10. Hammond. Or; the ministry of angels manifested in his miracles; as implied Matt. viii. 8. He alludes to Jacob's dream, Gen. xxviii. 12. where the ministry of angels was also signified. Le Clerc.

V. 51.—*angels of God ascending and descending*] as in the dream or vision of Jacob. Thus are the types of the O. Test. fulfilled in the New. The same ministry of angels will be manifest to the true believer in the passion and resurrection, and, particularly when the heavens opened, in the ascension of Christ. Or, figuratively; *ἀπ' αὐτοῦ* being rather "from this time" and thus Syr. et Vulg. their ministry will appear in his powerful works and miracles, even from this time. Lightfoot, Har. Ev. So Whitby. Yet *ἀπ' αὐτοῦ* may be "hereafter," and extend, as Matt. xxvi. 64. even to the glorious appearance of angels at the day of judgment. Doddridge.

CHAP. II.

V. 1.—*And the third day*] See note on i. 43. the third day from Simon's coming to Christ; Grotius, Whitby: or, from Christ's arriving in Galilee; Macknight: rather from the testimony of the Baptist, i. 35. See Epiphan. *κατὰ τῶν ἀνοήτων*. Beza. Lightfoot, Har. Ev. in his notes on i. 38. et ad loc. in the Hor. Hebr.—Lightfoot has a conjecture, supposing a day to intervene on which Andrew abode with Christ, ver. 35. that it was the sabbath. He shows also that the Jewish nuptials were celebrated on the fourth day of the week, or Wednesday. Chetubboth, cap. i. hal. 1. Then Christ went into Galilee on the first day of the week, or our Sunday, ver. 43. and the third day from that period would be the marriage. This agrees with Macknight; but is not consistent with his own opinion in the Har. Ev.

V. 1.—*Cana of Galilee*;] Modern travellers, as Maundrel, speak of Cana as north-west of Nazareth; he passing in view of it on the road to Sepharia, and thence to Acra, or Ptolemais. So Calmet, voc. Cana, it is said to be six miles from Sephoris, between that place and Nazareth. Here it is usually placed in the maps in the tribe of Zabulon. What is certain is, that this Cana was about a day's journey from Capernaum, John iv. 46, 52, 53. and that Josephus, going from Cana in Galilee, probably the same, with troops to Tiberias, marched all night, and arrived

early in the morning. Jos. de Vitâ suâ. Whether it be the town mentioned in Josh. xix. 28. and in the south part of the adjoining tribe of Asher in Galilee (so Lightfoot.), the other Cana, in Josh. xvi. 8. if not only a brook or torrent, being in the tribe of Ephraim in Samaria; or whether there were two Canas in Galilee, and this the less, nearer Capernaum, as Whitby Geogr. Tabl.—is doubtful. The supposition of Jerom, de loc. Hebraicis, that the Cana in Josh. xix. 28. was near Sidon, has no ground in Scripture, the text only saying that the tribe of Asser extended in that direction. Lightfoot. So Calmet.

V. 1.—*the mother of Jesus*] Probably a widow, Joseph (who is never mentioned) being dead; Grotius: hence she is recommended to the care of John at the crucifixion; Lightfoot, Har. Ev. It is conjectured, that Mary, her sister, the wife of Cleophas, John xix. 25. the mother of James and Joses, Matt. xxvii. 56. who were the sons of Alpheus, Mark iii. 18.—therefore Alpheus is Cleophas—that this Mary lived with her family at Cana; for Simon, supposed to be called the Canaanite from this place, Matt. x. 4. was one of the children of Alpheus, Mark iii. 18. vi. 3. Lightfoot, Har. Ev. See note on Matt. x. 4. supra.

V. 3.—*they wanted wine*] ὑστερήσαντες. This tense implies the wine not only failing (so Grotius.); but exhausted; as Matt. xxvi. 26, 27, 30. where it is plain the action is past. Lightfoot, Har. Ev.

V. 4.—*what have I to do with thee?*] Τι ἔμοι καὶ σοί; This is a form of speech used in repressing any request or intended action, (as ἔα, let alone, Mark i. 24.) So 2 Sam. xix. 22. Matt. viii. 29. Mark v. 7.

Luke viii. 28. Judg. xi. 12. 2 Chron. xxxv. 21. 1 Esdr. i. 26. 1 Kings xvii. 18. 2 Kings iii. 13. (Whitby.) In Sam. it also shows a dislike to the proposal. Here it signifies Christ's disapprobation of the proposal of Mary. This dislike plainly was not a refusal to perform the miracle, or that his time of working miracles was not yet come; but was shown, because it was not yet his time to work his miracles so openly and publicly as Mary seemed to believe, and his kindred afterwards demand, vii. 4.

This Christ frequently provides against. See note on Matt. viii. 4. The result is, that it was privately wrought. The ruler or manager of the feast knew it not; and no farther public notice is taken of it, except that it is mentioned as a beginning of the signs, ver. 11. by which by degrees he made himself known to the world, and manifested his glory. He here showed his power, in this instance, not to the public, but to his disciples; and they, as it is added, believed on him. Hammond. This explanation is somewhat conjectural, and does not sufficiently agree with this miracle's showing forth his glory. His hour was not yet fully come, of manifesting his glory by miracles, which was probably at Jerusalem, ver. 23. at the approaching passover: it was necessarily consequent, and not prior, to his public doctrine. Yet he wrought this miracle, as he foresaw it would have the due effect in drawing to him, and confirming, the disciples. Mary, from many signs—of the angels before and at his birth, of his baptism, and of his speech, that the heavens should soon open, and angels minister to him—doubted not his power of working it. Lightfoot, Har. Ev. Grotius. This is much more reasonable than to suppose that she had seen prior miracles privately wrought to no real end of his mission, as Le Clerc imagines:

Nam ante auspicationem muneris supervacua fuissent.
Grotius.

V. 5.—*Whatsoever he saith unto you, do it.*] Mary, it is conjectured, by her solicitude as to the wine, and speaking to the servants, had some share in conducting the feast, if at her sister's house. She is supposed to perceive, by the manner or signs of Christ, that he had intentions of performing the miracle. Lightfoot, Har. Ev.

V. 6.—*six water-pots*] for the supplying water, to be poured into smaller vessels for the various uses of the feast, Mark vii. 4. The lustrations or washings of the Jews, especially of the Pharisees, were strict and frequent. Such water-pots are noticed in the rabbinical writers. Judaim. cap. i. hal. i. Lightfoot ad loc. et Har. Ev.

Μερπηρής, the Attic amphora, is a term used only twice by the LXX, to express, in 2 Chron. iv. 5. the Hebrew bath, and 1 Kings xviii. 32. the Hebrew seah. It occurs once more, Hag. ii. 16. but there the Hebrew is silent. The seah is a third part of the bath in liquid, or of the ephah in dry measures. The commentators generally agree in taking *μερπηρής* here for the bath. The examples of seah in the Scriptures are of dry measures; otherwise, perhaps, it might be more eligible here, as being the smaller quantity. It contains about three gallons and a half; the bath towards eight gallons. And there is some analogy in the texts in the O. Test. for where it is said "three measures, *μετρων*, of meal," Gen. xviii. 6. and "two measures of seed," 1 Kings xviii. 32. as here, "two or three measures a-piece," the Hebrew is seah. See Tromm. Conc. voc. *Μερπηρής*. Bp. Cumberland estimates the measure at a gallon. Wall. Crit. Notes.

V. 9.—*the ruler of the feast*] *Ecclus. xxxii. 1.* It was his office amongst the Jews, having blessed, and drunk of the cup, to send it round to all the guests. Whitby, from Lightfoot. *Φωνεῖν*, with an accusative, is to speak to or of, as well as to call. Phavorin. *Τί φωνεῖς*; What sayest thou? *Sophocl. So xiii. 13. infra.* He addressed the bridegroom then present. Whitby. *Accedens compellat. Grotius. So Le Clerc.*

V. 10.—*have well drunk,*] have been satisfied, *πληροῦσθαι*, filled, (Phavor.) not absolutely intoxicated with wine. So in the LXX; *Gen. xliii. 34. Ps. xxiii. 5. Canticl. v. i. Hag. i. 6. Ecclus. i. 16. replenisheth, xxxii. 13. who filleth. So Jerom on Jer. xxxi. 14. καὶ μεθύσω*, and I will satiate; and; ver. 25, *ἐμέθυσα*, I have satisfied. And on *Hos. xiv. 7. tom. v. p. 151. H. 152. H. 1. See 1 Macc. xvi. 16.* Further; this is only a general expression, and very far from implying any intemperance at the present feast. Whitby. The nuptial feasts lasted several days, *Judg. xiv. 12.* so that much wine might be consumed very temperately amongst a number of guests, increased by the confluence of people on Christ's being present. Calvin, Har. Ev.

V. 11.—*This beginning of miracles*] The other Evangelists thought it sufficient to begin to recite the miracles of Christ from the imprisonment of the Baptist, having from that period, though with the omission of some, a very considerable number to exhibit. St. John, who appears to write to repair their omissions, relates this and many miracles passed over in silence by them. Grotius.

V. 11.—*his glory*;] His power, thus exerted, is so called; as *John xvii. 22. 2 Cor. iii. 18. Luke iv. 15. Whitby.*

V. 12.—*to Capernaum,*] This Lightfoot names his own city, Matt. ix. 1. and observes, that his return was still thither; as of Samuel to Ramah, 1 Sam. vii. 17. Compare Matt. iv. 13. viii. 5. ix. 1. with Mark ii. 1. Matt. xvii. 24. John vi. 17. Lightfoot, Har. Ev. But it should seem that his mother and brethren yet dwelt at Nazareth. Grotius. See note on John i. 38. and Matt. iv. 13.

V. 13.—*the Jews' passover*] St. John, writing to Gentile and Christian converts, calls it the passover of the Jews. The Gentile Christians also named their feast of the Resurrection, Pascha. Iren. Ep. ad Victor. Thus vi. 4. Grotius.

V. 13.—*the Jews' passover*] John mentions four passovers of Christ, viz. this here; the second, intimated v. 1. a third, vi. 4. and the last, xviii. 39. The other Evangelists notice none but the last. Lightfoot, Har. Ev. Notices of two (in all five) intervening between the present, and that John vi. 4. are found by Sir Isaac Newton after Gerhard Mercator. Ia. Casaubon. Exerc. xxi. No. 1. Ann. xxxiv. These passovers took place, according to him, the second, four months after the discourse with the woman of Samaria, John iv. 35. the third, just after the rubbing the ears of corn, Luke vi. 1. the fourth, at John vi. 4. See Doddridge and Mac-knight, and Bowyer's Conject. Pref. p. xxxii.

V. 13.—*was at hand*] From Christ's baptism half a year is elapsed; but we have only accounts of about six weeks, including the temptation. The rest was probably spent in preaching in Galilee, i. 43. Lightfoot, Har. Ev.

V. 14.—*And found in the temple*] Of the Temple and its courts, see a dissertation and measurement from the Talmud, in Lightfoot on this text.

V. 14.—*those that sold oxen*] Deut. xiv. 24, 25, 26. Christ twice drove the buyers from the Temple: once at the beginning, and once again, Matt. xxi. 12. towards the close of his ministry. The three other Evangelists are silent as to this present incident. It is related by St. John chiefly as giving occasion to the words on the destroying of the Temple, ver. 19. of which he was afterwards accused, and which throws much light on the history of his passion, Matt. xxvi. 61. xxvii. 40. Grotius. That this was prior to and different from the similar event recorded in Matt. xxi. appears from the conference with Nicodemus, which alludes to miracles at this feast, and itself preceded the imprisonment of the Baptist. Compare John iii. 22—24. Doddridge.

V. 14.—*the changers of money*] *κερματιστάς*. *Κέρμα* signifies money of the smallest value; *λεπρότατον τι*. So *κερματίζει* is to change money into smaller pieces. Vide Suidas. Lightfoot, Har. Ev.

V. 15.—*of small cords,*] *σχοινίων*. *Σχοῖνος* is not only a bulrush, but any cord or rope. Scapula.

V. 16.—*my Father's house*] 2 Sam. vii. 13. So Luke ii. 49. to distinguish himself from other prophets. Lightfoot, Har. Ev.

V. 16.—*my Father's house*] Christ doubtless declined occasions of declaring himself ostensibly to be the Messiah: but he was hitherto little known, and not yet obnoxious to the Pharisees. And this intimation, with the miracles then wrought by him, seems only sufficient to have inclined the people to wait the issue of his pretensions, not to have raised the resentment or persecution of the rulers, ver. 23. iii. 2. John x. 24, 25. Doddridge.

V. 18.—*What sign—seeing that thou dost these things?*] The magistrate, i. e. the Sanhedrim, or a prophet, could only rectify these abuses in God's Temple. A prophet must show himself to be such, by some miracle, or some prediction. Christ does the latter, by saying, "Destroy this temple." Grotius. Whitby.

There had been no miracle in Israel, and no prophet, for 400 years, since Daniel in the den of lions, and Malachi. No wonder that the Jews were suspicious of his assuming the prophetic power, and required a sign. Lightfoot.

V. 19.—*Destroy this temple,*] The same sign as that of Jonah, given by Christ, Matt. xii. 39, 40. his resurrection from the dead. In the Temple of Solomon was supposed to dwell a portion of the Divine Spirit. So Solomon prays in Josephus; and God, he adds, has his habitation, κατοικισμός, and, κατασκηνούν ἐν αὐτῷ, resided in it. Ant. lib. viii. 2. But in Christ was the fulness of the Godhead, Col. ii. 9. And thus Rabbi Moses Gerundens: "The Messiah is the Holy of Holies." Hence Christ names himself the Temple; or else figuratively, as the Temple was an illustrious representation or type of Christ. Grotius. Whitby. So Lightfoot, Har. Ev.

Of a similar phrase in Greek or Syriac authors, as Philo, tom. i. p. 197. οὐκ οἰκία ψυχῆς τὸ σῶμα, and others, see Marsh, note on Michaelis, par. i. c. iv. §. xiv. note 44. p. 460. vol. i. But the search seems hopeless; for it appears to be a strong figurative expression formed by Christ himself, whose language was highly so, and applied to his peculiar situation; as many other metaphors, viz. the well at Samaria, or John vii. 38, &c. and translated from the Syriac literally by St. John.

V. 20.—*Forty and six years*] This was once supposed to relate to the first building of the second temple by Zorobabel. And this idea was even preferred, (as by Sigonius Rep. Hebr.) to that of the rebuilding and adorning it by Herod. Beza thus calculates the forty-six years: Cyrus reigned thirty years (Euseb. in Chronic.); Cambyeses, eight; the Magi, two: and, in the sixth year of Darius the son of Hystaspes, in all forty-six, the Temple was completed, Ezra vi. 15. But it is agreed, that Cyrus, after the conquest of Babylon, only lived at the utmost seven years. And the commentators, as Usher, Calmet, Lenglet, and Lightfoot, also place the finishing of the Temple in the sixth year of Darius, only twenty years after the building began. Lightfoot, therefore, extends the time to that when Nehemiah returned to Darius, after building the wall and completing the works at Jerusalem, Neh. xiii. 6. Thus, on his computation, Cyrus reigned, after the taking of Babylon, three years; Artaxerxes Ahasuerosh, fourteen years; and Artaxerxes Darius, thirty-two years, when Nehemiah returned; in all 49; which coincides with the seven weeks of years in Dan. ix. 25. Deduct the two first years of Cyrus, for the building commenced in the second; and deduct also the thirty-second of Darius, as the current year, and there remains the number forty-six. Yet do Lightfoot and most commentators agree in referring this term to the time of Herod.

Josephus acquaints us, that Herod began to rebuild the Temple (yet so as not to be esteemed a new edifice) in the eighteenth year of his reign, Ant. xv. 14. computing from his being declared king by the Romans; or in the fifteenth year, J. Bell. lib. i. 16. reckoning from the death of Antigonus. He finished it for use in about nine years, Ant. xv. 14. but it continued increasing in splen-

dour and magnificence through the pious donations of the people, J. Bell. v. 14. to the time of Nero, when, under Gestius Florus, it was completed, and 18,000 workmen dismissed from that service, Ant. xx. 8. From the eighteenth of Herod, who reigned thirty-seven years, to the birth of Christ, more than a year before the death of that prince, was above sixteen years; added to which the age of Christ, now thirty, gives forty-six complete years. Lightfoot ad loc. et Har. Ev. Whitby. Calmet, voc. Temple.

V. 20.—*in building,*] *ἐκδομήθη*, rightly translated; not, “has been built;” but, as Ezra v. 16. LXX, “hath been building, and hath not been finished.” Whitby. Thus Pliny, lib. xxxvi. c. 14. The Temple of Diana at Ephesus was 220 years in building by all Asia: *ducentis viginti annis factum a totâ Asiâ*. Macknight.

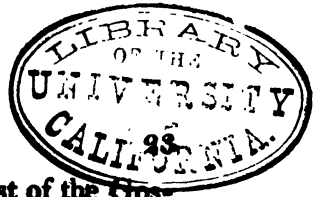
V. 21.—*But he spake of the temple,*] Hag. ii. 9. doubtless alluded to this appearance of Christ. Lightfoot.

V. 22.—*the scripture,*] as Isaiah, and Ps. xvi. Grotius.

V. 23.—*in the feast day,*] *ἐν τῇ ἑορτῇ*, in the time of the feast. Whitby.

V. 23.—*believed in his name,*] Hebr. *אִמְנַן בְּשֵׁם*; not only believed in him, but that the name of a prophet, or of the Messiah, was justly attributed to him. Le Clerc. It is only a usual Hebraism for—“in him.” Doddridge.

V. 23.—*saw the miracles which he did.*] The other Evangelists are totally silent on these miracles. Probably few of the disciples were with him at Jerusalem. Peter, Andrew, James, John, and Matthew were not called till his return into Galilee. As John



ST. JOHN. CHAP. III.

wrote to supply the omissions of the rest of the Gospels, it is not surprising that he alone should mention them. Le Clerc. But it is a question if Peter, &c. were not called before.

V. 24.—*did not commit himself*] οὐκ ἐπίστευσεν αὐτόν, did not confide in them as his true disciples. Grotius. Whitby. Lightfoot. An allusion, in a different sense of the word, to ἐπίστευσαν in the last verse, as Matt. viii. 22. (Grotius.) did not acknowledge expressly to them that he was the Messiah; perceiving they had such gross and temporal ideas of his kingdom, they could not be faithful to him. Doddridge. Macknight.

CHAP. III.

V. 1.—*Nicodemus*,] The Greek names already prevailed amongst the Jews, as Menelaus, Tryphon, Dositheus. Grotius. The Talmud Juchasish mentions a Nicodemus ben Gorion, who flourished at this time; but it is totally uncertain whether this is the same. Lightfoot.

V. 1.—*a ruler*] one of the great Sanhedrim, John vii. 50. He might be also a ruler of a Synagogue, Matt. ix. 18, 23. Luke viii. 41. Macknight.

V. 2.—*by night*,] Not to give umbrage to his colleagues. Grotius.

V. 2.—*a teacher come from God*;] An inspired

prophet, called Rabbi in a popular and honorary sense, as the Baptist was, John iii. 26. i. 6. Light-foot, "We know," is "I know," or, "It is known." See note on xxi. 24. Whitby.

V. 3.—*Except a man be born again,*] The force of the expression turns on the change required in a proselyte from the Gentiles to Judaism. He was supposed so entirely to separate himself from his former connexions, and to alter his habits and sentiments, as to be in a manner born again. (So Michaelis, par. i. c. iv. §. v. p. 133. vol. i. who rather seems to think it his own discovery.) See note on Matt. iii. 1. Christ requires the same change in his converts from Judaism to Christianity. The opposition of tenets was indeed very great. The Jews held Moses to be the first and greatest of prophets, and the Law eternal and immutable in all its parts. The strict observance of its ceremonies they esteemed pleasing to God. Whatever was not forbidden in the Law, however contrary to good morals, they practised with avidity, as polygamy and divorces. They held other nations to be hateful to God, unless they embraced their religion; and this, rather on account of their not practising the Mosaical rites, than of the depravity of their lives. They expected a temporal Messiah, to take vengeance on their enemies, and exalt them to splendour and luxury. The religion of Christ demanded a change of mind and opinion in all these points. Le Clerc. Hammond.

V. 3.—*born again,*] γεννηθεν here properly "again," as appears by the reply of Nicodemus; for, in the Hebrew, or Syriac, the language of Judea, there was not room for ambiguity. So it is used in Gal. iv. 9. and in Athenagoras. (Grotius.) Thus the Vulgate, and the Romanists, denuo; and Augustin de Pecc. Remiss. lib. ii. c. 27. and Chrysostom: so

most Protestants, iterum. (Lightfoot.) Erasmus, indeed, following Origen, Cyril, and Theophylact, renders it ἐξ ὑπερσυν, Christians being coelitus renasci. Beza. The two meanings nearly coincide, as Jam. iii. 17. Whitby. So Lightfoot, Har. Ev. who inclines to the latter import; and, with Beza, has more on the Syriac version; which see ad loc. Rabbi Israel, in Lib. de animâ, names proselytes recens natos. Compare Jam. i. 18. In the same sense, Deut. xxxii. 18. Grotius.

V. 3.—*the kingdom of God.*] Of the kingdom of God, or of heaven, i. e. the kingdom, or times, of the Messiah, see note on Matt. iii. 2. supra: also Lightfoot, Har. Ev. and Whitby ad loc. Nicodemus, in expectation of this kingdom, and induced by his miracles, came to Christ to inquire concerning it. There is, say the Jews, a place allotted to all Israel in the world to come, or in the participation of the Messiah. Sanhedr. fol. 90. 1. It is this universal privilege or claim to the Messiah's kingdom, founded only on being the children of Abraham, that Christ opposes in the text; and shows, that they must be "born again," or "from above,"—purified by baptism, and by the spirit of God. Lightfoot.

Ver. 4.—*be born when he is old?*] "A Gentile proselyted, and a slave set free, is as a child new born; he must now know no more of his kindred." Maimon. in Issurebiah. per. 14. Comp. 2 Cor. v. 1—6. Lightfoot, Har. Ev.

V. 5.—*of water and of the Spirit,*] The whole Christian church agree, that baptism is here meant: so that the idea of Grotius, that it is only a phrase, ἐν διαύδῳ, expressing spiritus aqueus, or emundans (as the phrase "of the holy Ghost, and of fire," is

confessedly spiritus igneus, or efficax) cannot be allowed: though he produces many passages of a similar construction in Scripture. Even in the latter phrase, the fire had a real existence, and came on the apostles; much more the water is really existing here. Baptism, says Christ, in answer to Nicodemus, is the ordinance of God, by which to admit all men, even Jews, into the kingdom of God, or state of the Gospel. It is further, he adds, to be distinguished from the pharisaical and legal ablutions; the value of it not consisting, like theirs, so much in the outward rite, as in the attendant and inward efficacy of the spirit. Lightfoot, Har. Ev. See much on the subject there, and in Lightfoot and Whitby ad loc. And thus also Hammond.

V. 6.—*born of the flesh*] Respecting your claim from Abraham. Whitby.

V. 8.—*The wind bloweth*] The spirit, like the wind, is perceived by its effects. The Vulg. render τὸ πνεῦμα spiritus; and some few would construe it “the spirit.” But the comparison is plain from οὗτως, and from hearing the sound of the wind; and thus Chrysostom, Cyril, Theophylact, August. de quæst. 59. In general; the Hebr. רוּחַ, being used for the Divine Spirit, the Greeks and Latins have extended the words formed from πνέω, and spiro, to the same import. Beza. So Whitby.

V. 10.—*a master*] or teacher, διδάσκαλος: this he was of course, as being of the Sanhedrim. Lightfoot, Har. Ev. “Knowest thou not your own Jewish maxims, that ‘wisdom is from above?’ Targum in Eccl. vii. 7. and that ‘proselytes are as infants new-born?’” Selden de Jur. Nat. lib. ii. c. 4. Whitby. Or, ‘could not you have learnt this my doctrine from

the O. Test. as Ezek. xi. 19. xxxvi. 25, 26. Jer. xxxi. 33. Ps. li. 7' Lightfoot, Har. Ev. Grotius. The Jewish divinity was of the following tenour: To build on a descent from Abraham, Matt. iii. 9. to rest in the Law, Rom. ii. 17. to rely on their works, Matt. xix. 20. Luke xviii. 11. Gal. iv. 21. v. 4. to have only an historical faith, Jam. ii. 19. to hold long prayers efficacious for being said, Maimon. in Tephillah; to account the day of expiation, afflictions, and their very death to be expiatory, Id. in Teshubah; to expect the Messiah, and undoubted happiness when he came. This, with a long train of ceremonial traditions, and quaint expositions of the Law, formed a system which Christ appears to reprove here. Lightfoot, Har. Ev.

V. 13.—*which is in heaven.*] ὁ ὢν ἐν τῷ οὐρανῷ. Thus Plato; Εἰμι τῆς πόλεως τῆσδε: Je suis de cette ville: I am of this city. Stephan. Thes. tom. i. p. 1130. i. e. an inhabitant, whether then present there or not. Marsh, note on Michaelis, par. i. c. iv. §. xiv. p. 197. vol. i. Only this passage is in the genitive, the text not so, which renders it in some degree a different phrase. Vid. Scapula, voc. 'Εω, Sum.

V. 15.—*That whosoever believeth*] Num. xxi. 8, 9. "You who depend on legal works may understand, by the salvation or healing given by God on looking on the serpent, how salvation may be bestowed on mankind by a cause separate and different from your legal righteousness: even by faith in Christ, thus lifted up on the cross for the sins of the world, John viii. 28. xii. 32, 33. Lightfoot, Har. Ev. for the Messiah is not to be triumphant, as you expect, but to suffer."

V. 17.—*the world*]. All men, more especially the Gentiles, whom the Jews frequently opposed to themselves by that term. They held that Israel should be saved, and the nations of the world be destroyed, by the Messiah. Rambam on Gen. xlix. 9, 10, 11. Thus they explain Isa. xxi. 12. "It will at his advent be morning to Israel, but night to the nations of the world." Hieros.-Taanith, fol. 64. 1. Lightfoot.

V. 22.—*and baptised*]. by his disciples, iv. 2. : not into his own name, as generally concluded, or under a belief of his being the Christ; for that he forbade his disciples to divulge till the resurrection, Matt. xvi. 20. xvii. 9. but as John, into the faith, with repentance, of a Messiah then to come. Whitby.

V. 23.—*in Ænon, near to Salim*], i. e. probably a place of springs of water, from פַּי a fountain. Salim is placed near Sichem, eight miles from Scythopolis or Bethsan, by S. Jerom. Ep. ad Evag. tom. F. 14. D. So LXX in Gen. xxxiii. 18. Whitby, Geo. Tab. voc. Salem. And thus often in the maps, on the banks of Jordan. But it is not so probable that John would baptise in Samaria. Lightfoot. He apprehends that it might be in Galilee, in the tribe of Issachar; and correspond with 1 Sam. ix. 4. and in the LXX with Josh. xix. 22. for, though that is written Σεγαλίμ, (Grotius.) some copies, as the Alex. read Σααλείμ. The situation is very uncertain, yet on the west of Jordan, from ver. 26. Lightfoot, Har. Ev. where is a full account of the Jewish baptism of the proselytes, and strictures on the mode of Christian baptism. As that, though the general course was by immersion, as Acts viii. 38. Rom. vi. 4. yet St. Paul baptised in

a house in Damascus, was probably not immersed in the water; so Acts x. 47, 48. and that a general custom, amongst Jewish converts in Judea, was often afterwards laid aside, or changed. Grotius, note on Matt. iii. 6. apprehends, that sprinkling in Baptism was first introduced by slow degrees in the Church, from those who were baptised, near death, on their sick beds; hence named κλινικοί. Vid Epist. Cypriani ad Mag. Grotius.

V. 24.—*not yet cast into prison.*] This seems to show that St. John wrote to supply the omissions of the other Gospels; for he does not describe the death of the Baptist, though he mentions his imprisonment as well known. Doddridge.

V. 25.—*about purifying.*] i. e. of baptism, compared with the ablutions of the Pharisees, (or, of any necessity for baptism to Jews already pure, Neh. ii. 20. Whitby.) or of John's baptism compared with Christ's. Καθαίρειν is used by Josephus, speaking of John's baptism. Lightfoot. Βαπτισμὸν, by St. Mark vii. 4. of the ablutions of the Jews. Grotius.

V. 26.—*the same baptizeth,*] They were jealous of the Baptist's privilege, and wished Christ to be forbidden; as Num. xi. 28. Luke ix. 49. Grotius.

V. 31.—*he that is of the earth*] Rightly translated: no tautology in the Greek, but a plain antithesis between Christ, who is from heaven, cometh from above, and naturally speaketh the words of God, or heavenly things; and all mortals, who are of the earth, and naturally speak things of the earth. Lightfoot, Har. Ev.

CHAP. IV.

V. 1.—*more—than John,*] The increasing progress of this new rite of baptism, now beginning to be exercised by others, was offensive. Also John, of a priest's family, might be less obnoxious than Christ a Galilean. Grotius.

V. 3.—*He left Judea,*] where the Sanhedrim had power under the Romans, and withdrew to the jurisdiction of Herod.

V. 4.—*through Samaria.*] So Josephus, Ant. xx. 5. et De vitâ, "three days' journey that nearest way from Galilee to Jerusalem." Samaria was formerly possessed by the tribe of Ephraim, and half of Manasseh.

V. 5.—*which is called Sychar,*] Jerom, in Epitaph. Paulæ, says it ought to be read Sichem, now Neapolis, on the side of mount Gerizim; yet all the versions and MSS. have Sichar. The places might be near each other, as Eusebius in locis Hebr. seems to apprehend. Πρὸ τῆς νῦν πόλεως, ante Neapolim, as Jerom translates it: "Sichar before, or near to, Neapolis, where our Lord conversed with the Samaritan woman at the well; and there is now a church." Le Clerc.—Whitby insists, that Ecclus. l. 26. and Josephus, Ant. xi. 8. prove that it must be Sichem. And so it is generally understood.

V. 5.—*near to the parcel of ground*] which Jacob bought of Hamor, Gen. xxxiii. 19. and where Joseph was buried, Josh. xxiv. 32. not at Macpela, as Jacob. Whitby. This fixes Sichar at (or

near) Sichem. Grotius conjectures, that the name was corrupted from Sychem, as Belial to Βελίαρ, &c. Lightfoot; that it was an appellation of contempt by the Jews—Sychar, drunkenness; as Isa. xxviii. 1. “the drunkards of Ephraim.” So Achan named Achar, 1 Chron. ii. 7. and this was usual with the Jews, Lightfoot, Har. Ev. So, it should seem, Jerom. ad Eustath. Ep. xxvii. Bowyer Conj. Of the gift of Sichem to Joseph, Gen. xlviii. 22. consult Lightfoot, Har. Ev. Grotius ad loc. and the commentators on Genesis.

V. 6.—*sat thus on the well* ;] Οὕτως, say Theophylact and Chrysostom, is simply “after any manner,” not on a seat, on the ground. If so, ἐπὶ τῇ πηγῇ must be, not *on*, but “by the well ;” as πρὸ ὕδωρος, Gen. xvi. 7. (and Exod. ii. 15. Grotius.) “by the spring of water.” Hammond. So Grotius, incuriosè ; as Acts xx. 11. or, οὕτως, referring to “wearied,” he sat so, i. e. wearied on the well, Acts vii. 8. 1 Kings ii. 7. Whitby, from Lightfoot.

V. 9.—*no dealings with the Samaritans.*] The hatred between the two nations began on the division of the ten tribes, and the idolatrous worship at Dan and Bethel. It increased on the opposition of the Samaritans (or Cutheans, 2 Kings xvii. 24. Jos. Ant. ix. 14.), to the building of the Temple, Ezra iv. 1. 4. Ezra, Zorobabel, and Joshua, say the Jewish writers, violently anathematized the Samaritans on this occasion. R. Tanchuma, fol. 17. Yet it was brought to the height on the erection of a temple on mount Gerizim by Manasseh, when driven from Jerusalem by Nehemiah, xiii. 28. for his marriage with the daughter of Sanballat a Samaritan. By the favour of Alexander the Great, a temple was erected ; and many priests and others, who had made such mar-

riages, joined in the support of it. It was an asylum for all who had violated the law in breaking the sabbath, eating forbidden meats, &c. Jos. Ant. xi. 8. Thus also Juchasin, fol. 14. col. 2. Instances of enmity in respect to religion are given in Josephus, Ant. xii. 3. xviii. 3. xx. 5, &c. Lightfoot, Har. Ev. Yet the Jews, by the traditions, might buy of them; as here ver. 8. use their labour, say Amen to their benedictions, (Beracoth, c. 8. hal. 8.) lodge in their towns, Luke ix. 52. but not receive any gift or kindness from them, (Buxt. Lex. Talm. p. 1370. Whitby.) This is here the sense of συγχράομαι. Lightfoot ad loc.

V. 10.—*have given thee living water.*] מים חיים, Gen. xxvi. 19. is “springing water;” in Greek, τὸ ζῶν, or ἀλλόμενον ὕδωρ, the motion or continual ebullition of springing waters have some imitation of life: here it means the grace of God, in the hands or disposal of Christ, iii. 35. Thus Christ was promised as a fountain, Isa. xii. 3. Ps. lxxviii. 26. Hammond. The living water here, and in the Rev. is the gospel or doctrine of Christ, as containing all things necessary to give eternal life. This appears from vi. 35. Thus Eccl. xxiv. 30. Thus Cyprian, Epist. ad Cæcilium, applying the text to baptism, which is the acceptance or profession of this doctrine: semel sumitur, non iteratur; non sitiet in æternum. Thus Chrysostom on 1 Cor. xvi. 13. Οὐ γὰρ αὐτὸ δεῖσθε τὸ δόγμα μαθεῖν, ἀλλ’ ὑπομνησθῆναι καὶ διορθωθῆναι. Grotius ad loc. et ad ver. 14. The gift of God is properly the Holy Spirit, styled Δῶρεα τοῦ Θεοῦ, Acts viii. 20. So Heb. vi. 4. Acts xi. 17. It is represented by living water, John vii. 38. Rev. xxi. 6. xxii. 1. Compare Ezek. xxxvi. 25. 27. Springing water, in the Hebrew idiom, is living water, LXX ὕδωρ ζῶν, Lev. xiv. 5. 50. xv. 13. Num.

xix. 17. Whitby. So Lightfoot. The metaphor is very just, not only as living water, but, ver. 14. as fons perennis aquæ, ever springing, affording that continual supply which for ever in future secures against thirst, whilst water only drawn in a vessel must be exhausted. The metaphor is frequent in the O. Test. Jer. ii. 13. Joel iii. 18. Zech. xiii. 1, Beza.

V. 11.—*the well is deep :*] That it was Jacob's well is not said in the O. Test. unless alluded to Gen. xlix. 22. Maundrell, p. 62. describes the well shown as such, and over which the empress Irene built a church, now destroyed, as about a mile from Sichem. It is covered by a stone vault, and thirty-five feet deep, five of them water. He supposes that the walls of the ancient city might have extended nearer the place. The fruitfulness, (if not figurative, Gen. xlix. 22.) he rather thinks, was caused by a stream which waters the plain near Sichem. See also Macknight. Travellers, moreover, usually brought with them something to draw the water with. So Nonnus :

Οὐ κáδον ἐλκυστῆρα φέρεις, οὐ σχοῖνον αἰρεῖς.

Grotius.

V. 12.—*our father Jacob,*] He dwelt much at Sichem.

V. 12.—*and his cattle ?*] καὶ τὰ θρέμματα αὐτοῦ, (omne quod nutritur. Scapula.) Θρέμματα seems to be almost as extensive as the phrase in the feudal law; cum omni sequelâ suâ. Kypke prefers "his family or domestics" to "his cattle." This is a frequent sense of θρέμμα in classic authors. It is properly alumnus, from τροφω. He gives instances from Libanius and the Arundel marbles. So Ges-

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ner; from an inscription in Dr. Pocock at Smyrna on a sepulchre, purchased by Ulpius—"for myself—children—καὶ θρέμμασί μου, *alumnis meis—et libertis.*" Kypke Obs. Sacrae, tom. i. p. 361. Pocock Insc. Ant. p. 24. Michaelis, par. i. c. iv. §. xi. et not. by Marsh, vol. i. p. 437. Yet this may be a refinement. The elder translators and critics knew that *θρέμμα* was *alumnus*, both in its most enlarged sense, as *δύσκολον τὸ θρέμμα ἄνθρωπος*, where Plato contrasts mankind with other creatures, and again as only a part of a family, as in Sophocles, *Electra*, ὦ θρέμμι' ἀναιδές. Also that in Athenæus, lib. ix. it is used for any cattle, or nurtured animals. Scapula ad voc. et Steph. They appear to have preferred the latter sense, as the family was noticed in the words *οἱ υἱοὶ αὐτοῦ* before. Thus Grotius, *umæ*, his flocks and herbs, *probat aquæ copiam.* Thus Suidas, *θρέμματα*, i. e. *πρόβατα*, quoting Ælian, I came not here *εἰς θρέματος ἀλόγον δίκην πιάνεσθαι*, ut *brutæ pecudis instar saginer.*

V. 14.—*never thirst :*] As John xiv. 16. or will bring him to eternal life, Rev. vii. 16. Whitby. When expositors object, that the desire or thirst of grace must continue, if not increase, they do not rightly understand that here is meant, "he shall never so thirst as to perish." Compare Isa. xli. 17, 18. Lightfoot, Har. Ev.

V. 15.—*neither come hither to draw :*] Spoken through ignorance; not in derision, (as Lightfoot,) which is totally improbable. Her whole demeanour, and the effect of our Lord's reply to her, prove that she was both docile and humble. Erasm. Paraphrase.

V. 18.—*is not thy husband :*] She being never married to him; or the divorce from some former

husband, begun probably by herself, an illicit usage of later times (Joseph.), or for a slight cause, was not legal: the Samaritans, the sons of Jacob, and circumcised, Gal. v. 3. receiving the law of Moses. Grotius. The Jews said, "The Cutheans, i. e. Samaritans, do not understand the law of betrothing or divorcing (Kiddushin.)", or not accurately, according to the traditions; yet perhaps were as near the law itself. It hence appears, however, that they held such customs. Lightfoot.

V. 20.—*Our fathers worshipped in this mountain—*] Abraham, Gen. xii. 6, 7. Jacob, Gen. xxxiii. 18, 20. *πατέρες ἡμῶν*, our earliest ancestors. So Archidamus, Orat. 2. apud Thucyd. lib. ii. (Grotius.) Sichem and the plain of Moreh were situate in the tribe of Ephraim, between the opposite hills of Gerizim on the south, and Ebal on the north, Deut. xi. 29, 30. Jud. ix. 6, 7. On Ebal was built an altar, Deut. xxvii. 4. which the Samaritans, to do honour to their temple, pretended, by altering their copies of the Pentateuch, was built on Mount Gerizim. Sichem, however, Joshua being an Ephraimite, and it being in the centre of Israel, with Shiloh and Gilgal, both in the same tribe, became the principal cities of the Israelites, till the taking of Jerusalem by David. Thus Josh. xxiv. 1. Judg. ix. 6, 7, 23. Shiloh, where the tabernacle remained 340 years, Josh. xviii. 1. 1 Sam. iv. Ps. lxxviii. 60, 68, 69. is fixed by Eusebius, and Jerom in loc. Hebr. at the distance of ten or twelve miles south of Sichem. It is doubted if this Gilgal, where the people were accustomed to assemble, 1 Sam. xi. 14. be the place of circumcision near Jericho, Josh. v. 9. or be not rather nearer Gerizim. Macknight, perhaps following Drusius, see Le Clerc on Josh. xxiv. 1. would assign all these three places a situation very near Mount

Ebal; arguing, from Josh. xxiv. 1, 26. that Shiloh must be the same, or very near to Sechem; and from Deut. xi. 30. that the Gilgal in question, where also Elijah abode, 2 Kings ii. 1. iv. 38. was also in the plain of Moreh. This opinion has apparent consistency, and would render the woman's speech yet more appropriate: but the critics explain the text otherwise; as, that Gilgal, Deut. xi. 30. is rather Galil, or Galilee. Lightfoot, Chorogr. c. 88. Calmet, voc. Gilgal. That the term "before the Lord" is in some cases only a solemn appeal to the people, though the ark be not present. Le Clerc on Judg. xx. 1. comparing ver. 26. and xxi. 2.: that the sanctuary means only, in the Hebr. the holy place, or holy mount Gerizim, the stone as a witness having formerly been present at the prior devoting of the people to God on that mount, Josh. viii. 33. Kenicot Diss. vol. ii. p. 119. Rider's Bible.

However this may be, the temple of Sanballat, built on Mount Gerizim, had now been destroyed about 160 years by John Hyrcanus, A. M. 3875. Usher. Ann. Jos. Ant. xiii. 17. Juchasin. The nation had probably at least an altar there for sacrifice, possibly had rebuilt the temple. It may be mentioned, that, on the success of Antiochus Epiphanes, the Samaritans offered him to dedicate their temple to the Grecian Jupiter. Jos. Ant. xii. 7. This greatly aggravated the dislike of the Jews. See Lightfoot, Har. Ev. et ad loc. Grotius. Macknight, Disc. ii.

V. 21.—*the hour cometh,*] There shall soon be no sacrifices in Jerusalem, Hos. iii. 4.: the worship of God shall not be limited to peculiar ordinances or sanctuaries. Lightfoot, Har. Ev.

V. 22.—*ye know not what :*] ὁ οὐκ οἶδατε, "that

which ye do not know," i. e. God, of whom ye know nothing, except by the Pentateuch received from the Jews, 2 Kings xvii. 27. He never appeared to you, or elected you, as his people. Le Clerc. God ought to be worshipped according to the rites he has revealed, properly known to the Jews. Not that the Samaritans, now receiving the law, worshipped either images, or held the "God of heaven and earth," as always styled in the Law, to be only a local deity; as 2 Kings xvii. 26. Whitby. Grotius.

V. 23.—*in spirit and in truth* :] 1 Pet. ii. 5/ John i. 17. Τιμήσεις τὸν Θεὸν ἄριστα, ἐὰν τῷ Θεῷ τὴν διανοίαν ὁμοιώσης. Hierocles in Car. Pyth. p. 25. et 22. So Clem. Alex. lib. vii. Rom. ii. 29. Heb. viii. 10. Add. Cic. de Nat. Deor. lib. ii. Senec. apud Lactant. de vero cultu, lib. vi. c. 25. Philo, L. quod deter. pot. p. 123. C. D. edit. Genev. vel Col. Allobr. A. D. 1613. See Grotius, and particularly Whitby, on this passage. In spirit, opposed to carnal sacrifices; and in truth, opposed to the external ceremonies practised, as Christ reproached the Jews with little true or real piety, Rom. ii. 29. xii. 1. Le Clerc.

V. 25.—*that Messiah cometh*,] It has been made a question, whence this woman should know of the Messiah, as he is not mentioned by this name in the Pentateuch. But it is supposed that the Samaritans of this time might stand nearly on the same footing as the Sadducees, who did not reject the Prophets or Hagiographa, but held them in lower estimation than the Law. Thus R. Gamaliel produced to the Sadducees a proof of the resurrection, from the Law, the Prophets, and the holy writings. This implied, that they received them all. Sanhedr. fol. 90. 2. It appears from the Jewish writers, that the Samaritan

scribes quoted Ezekiel, Amos, and the Psalms. Hieros. Jevamoth. fol. 3. 1. Cholin. fol. 116. 1. Nor is it probable that they could be ignorant of or reject the historical books of Joshua, Judges, &c. It is true, the Sadducees denied the resurrection; as they did all doctrines that were not found plainly expressed, in terminis, in the Law. They, with the Samaritans, admitted the Messiah; because, though not named, he was clearly foretold by Moses. Light-foot.

The Hagiographa are now, Job, the Psalms, Proverbs, Ecclesiastes, Canticles, Daniel, the Chronicles, Ezra, with Nehemiah and Esther. Lamy, book ii. c. ii. p. 282. 4to. Buxtorf. Tiberias, c. ii. Or, in that age, they were, according to Josephus, the best authority—the Psalms, Proverbs, Ecclesiastes, and Canticles. The rest are placed with Daniel in the Prophets, except the Pentateuch. Joseph. lib. i. contr. Appion. Pridd. Conn. part i. book v. ann. 446.

V. 25.—*will tell us all things.*] So the Jews say, Elias will come, and reveal all things; so 1 Macc. iv. 46. xiv. 41. Grotius.

V. 26.—*I that speak unto thee am he.*] Christ declares himself with more freedom to the Samaritans, amongst whom was no fear of seditions, or of improper efforts to make him king. Le Clerc.

V. 31.—*prayed him, saying,*] ἠρώρων. The Hebr. שָׁאַל, signifies, to ask or question, and to entreat or pray. The Greek translators use one of these for the other. Ps. cxxii. 6. instead of "Pray for the peace," &c. they use ἐρωτήσατε "ask after." So here the disciples ἠρώρων, "asked," for "they intreated, desired—" and so ver. 40. So Matt. xv. 23. Acts xvi. 39. xxiii. 20. 2 Thess. ii. 1. John xvii. 9.

15, 20. xvi. 26. though not ver. 30. Hammond; Thus Chrysostom, ἡρώων for παρακάλουν, is, in their own national dialect, τῇ ἐγχωρίῳ φωνῇ. Grotius.

V. 32.—*I have meat to eat*] βρῶσιν ἔχω φαγεῖν, edendum habeo; as ἔχοντα λαλῆσαι, Acts xxiii. 18. and ἔχω λέγειν, infra, xvi. 12. Ἐχω καταφαγεῖν, in Isocrates, is, habeo quod edam. The Hebrews apply βρῶσις to “food for the mind,” as the Latins, pastus animorum. Vid, Ps. xix. 10. Grotius.

V. 35.—*white already to harvest.*] Pointing to the crowd from Sichern then advancing towards him. “The four months,” to the month Nisan, or the beginning of harvest at the passover, Lev. xxiii. 10, 15, Deut. xvi. 9. fixes the time to the midst of the month Cisleu, the beginning of our December. Lightfoot; —Whitby would make the saying proverbial; but he produces no proverb; and the seed-time of different grain would vary. Doddridge.

V. 36.—*and he that reapeth may rejoice together*] Comp. ver. 38. The prophets of the O. Test. (and thus the Baptist also,) sowed the word and doctrine of salvation, which ripened to the harvest of the gospel; and this by raising the thoughts of the people to the expectation of the Messiah, and in some degree by the various dispersions of the nation, even those of the Gentiles. Lightfoot. Whitby.

V. 37.—*One soweth,*] Heb. xi. 39, 40. Amos ix. 13. This also is a usual Greek proverb: Ἄλλοι μὲν σπείρουσ' κ, τ. λ. Scholiast. in Aristoph. similar to τ' ἀλλότριον ἁμῶν θέρος. Equit. Aristoph. Grotius. Whitby.

V. 40.—*abode there two days.*] An indulgence to their ready acceptance of his doctrine; otherwise

he forbade his apostles to go, or at least to stay in any city of Samaria, Matt. x. 5, 6. and preached first to the Jews, the house of Israel, Acts i. 8. Whitby. So Grotius.

V. 22.—*Christ, the Saviour of the world.*] Who comes to deliver us. The world here extends only to the Jews and Samaritans, the circumcised. It is not probable that the Samaritans thought of the salvation of the Gentiles, of which the Apostles long after were ignorant. Compare vii. 4. and xii. 19. where κόσμος signifies only the Jews. So in modern languages, all the world—is an uncertain phrase. Le Clerc. The Samaritans might know from Gen. xii. 3. that “in him were all the families of the earth to be blessed;” (or, from xlix. 10. “that to him should the gathering of the nations be.” Grotius.) They were indeed themselves Gentiles, though circumcised, (as the Ishmaelites.) The phrase is, “all mankind,” as 1 John iv. 14. 1 Tim. iv. 10. It is true, in the texts vii. 4. xii. 19. κόσμος signifies the multitude, or the public; but never the Jews, in opposition to the Gentiles. Whitby. Grotius. That the Samaritans were in some degree pure, and not exactly as Gentiles, see note on ver. 9. supra.

V. 44.—*For Jesus himself testified,*] This passage shows the value of a harmony of the Gospels. John plainly supposes that the narration in Luke was well known, Luke iv. 24—33. where our Lord refers to his being rejected by the inhabitants of Nazareth. (So Beza.) It is also plain that this verse cannot be connected with what precedes it; or Christ will call Judea and Bethlehem, rather than Galilee, his country. John’s apparent obscurity arises from his having only filled up the omissions of the other writers. Le Clerc. Hammond connects the subject by supposing Christ

determined to go by Thabor and Carmel, and not by Nazareth his country, towards Cana. Hammond Paraph.

V. 44.—*no honour in his own country.*] in Nazareth, as Luke iv. 24. therefore he declined going there, and went over Galilee in general. Grotius. Whitby.

V. 45.—*they also went unto the feast.*] (added by St. John, as writing to the Gentiles.) The traditional observances of the Galileans differed in some few particulars from the Jews. Pesachin. per. 4. Lightfoot, Har. Ev.

V. 46.—*a certain nobleman,*] *τις βασιλικός*, a courtier, and officer of the king, i. e. named a king by the Galileans out of respect, Matt. xiv. 9. Mark vi. 14. Herod-Antipas, then tetrarch of Galilee. Perhaps this nobleman presided over the customs or taxes at Capernaum, or in Galilee. Grotius. Perhaps an Herodian, one who had sided with Herod the Great; a royalist. It might possibly have been Chuza, Herod's steward. Lightfoot, Har. Ev. Jerom renders it palatinus; the Vulg. *regulus*, reading by mistake, *βασιλίσκος*. Beza. Hammond.

On an inscription of Pocock's Inscr. Ant. p. 54. produced by Gesner, it is recorded of a Lesbian Prytanis, *τὸν ἐπώνυμον ἀπὸ βασιλέων πρυτανίαν ἐκ γένους διαδεξάμενος*—and he was ranked under the basilici of Asia, *βασιλικοὶς Ἀσίας ἀνελόγησαν*. This may explain the term, if an appellative; but it seems to be a proper name. Michaelis, part i. c. iv. §. xi. vol. i. p. 170. If a proper name, St. John would rather have written *τις ὀνόματι Βασιλικός*. See Luke i. 5. Acts v. 1. xviii. 24. and other examples, where *τις* before a proper name is followed by *ὀνόματι*. Marsh, note on Michaelis, ubi supra, p. 437.

V. 48.—*Except ye see signs*] This is contrasted with the ready belief of the Samaritans. Grotius.

V. 50.—*Go thy way* ;] *πορεύου*, as “go in peace,” with the Jews; *bono animo esto*; Luke vii. 50. Grotius.

V. 54.—*This is again the second miracle*] in Galilee, i. e. prior to those recorded Matt. iv. 23. not but that more had been wrought at Jerusalem, *supra* ii. 23. iii. 2. Grotius.

CHAP. V.

V. 1.—*a feast of the Jews* ;] *ἑορτή*, the passover; which it was usual to call “the feast,” *ἡ ἑορτή*, Grotius ad Matt. xxvi. 5. The passover is also mentioned as *ἑορτή*, without the distinguishing article, Mark xv. 6. Luke xxiii. 17. That this feast in the text is the passover, is the received opinion, confirmed by the early authority of Irenæus, lib. ii. c. 39. Grotius. Mr. Mann has asserted, that this chapter, and the sixth, beginning with the same words, have been transposed; and conjectures this feast to have been the pentecost. But see a refutation in Doddridge, §. lxxviii. note E. Also, they rubbed the ears of corn; probably barley, ripe at the passover. Matt. xii. 1—8. Macknight.

V. 2.—*there is at Jerusalem*;] ἔστι δὲ—. The Complut. Ed. has ἔστη, and the Pers. Arab. ἦν. Mill (Also some of the Fathers. Owen Obs.) But the best MSS. give it ἔστι. Of the proof hence deduced, that St. John wrote his Gospel before Jerusalem was destroyed, see the Introduction to his Gospel, *supra*.

V. 2.—*by the sheep-market, a pool*,] ἐπὶ τῇ προβατικῇ, κολυμβήθρα—. By what analogy or authority this feminine adjective is rendered *sheep-market*, or “place of the sheep,” Geneva Bible, marg. does not, I think, appear. The *sheep-gate*, προβατικὴ πύλη, is found in Neh. iii. 1, 32. xii. 39. LXX, and is generally allowed to be the substantive understood, and the true rendering. Two other modes have been taken to supply the want of a substantive. The Vulg. Arab. Æthiop. Chrysost. Theophyl. Theodor. Mopsuest. Amm. in catena, Jerom, Bede, omit ἐπὶ τῇ entirely, and read προβατικὴ κολυμβήθρα both in the nominative: “There is in Jerusalem a sheep-pool called Bethesda.” This, Simon approves in his translation of the Vulgate, with notes, published by Webster, 4to. 1730. But they are not supported by the MSS. in rejecting ἐπὶ τῇ—and improperly apply, says Mill, to the pool, what is said of the sheep-gate, mentioned more than once in the O. Test. (So Whitby Ex Millii.) Again; Castellio and Hammond would place κολυμβήθρα, also in the dative, and read, apud oviaricam piscinam, ea quæ—Bethesda nuncupatur. Castell. “By the sheep-pool, (a house or place,) called Bethesda.” Hammond. Alleging that Bethesda is domus, not piscina. Castellio. But the construction here is very harsh in the Greek (Lightfoot.); and Beth, with the Jews, is any place. (Grotius.) The στοαὶ also, or porches, sufficiently mark the building. This, however, Hammond asserts very strangely to be the reading of the best copies: whereas, that the Greek datives are not distinguished

in the ancient MSS. see note on Matt. xi. 21. supra; so that the question must be a modern one—and accordingly the critics and editors vary. The Elzevir. ed. 1633, and the two Wetsteins (so Bowyer.), give both words in the dative: whilst R. Stephens, ed. 1549, and folio 1550, Beza, the Engl. version, Mill, and almost all others, have *κολυμβήθρα* in the nominative, induced apparently by the plain connexion of *προβατικῇ* with the passages in Nehemiah.

V. 2.—*called—Bethesda,*] by some derived, says Beza, from *בית אש*, domus effusionis, as from an aqueduct. But the Syr. gives it *בית חסדא*, domus beneficentiæ, *Βηθ-χεςδά*. This he and all the subsequent commentators approve. The Greeks omit the guttural *χ* or *η*, and therefore write it *Βηθ-εσδά*: as of *בן-חסד*, 1 Kings iv. 10. in Gr. LXX, not *Βεν-χεςδ*, but omitting the *χ*, *Βεν-εσδ*. Grotius. What can be collected from the Gospels, of the pool of Bethesda, is, that at a certain stated time the waters were miraculously moved, and that it then cured any disease with which the person first immersed in it was afflicted. There is little further to be gleaned concerning it, either in the O. Test. Josephus, or the Talmudists. (Lightfoot.) Only Chrysostom, tom. v. p. 585. has a tradition, that one only in a year was cured. And Jerom, in locis Hebr. speaks of a pool in his time, of a red colour, apparently from a mineral.

Whether the angel visibly appeared, or his agency was concluded from the agitation of the water, and the marvellous effects—which last is the opinion of Grotius and Lightfoot (so Doddridge.), and sufficiently probable—Also, whether the pool or bath was situated in or near the sheep-market, or rather adjoining to the sheep-gate, Neh. iii. 1. xii. 39. and of the situation of the sheep-gate itself—Whether,

again, the bath was used to wash the sheep before the sacrifice (Grotius), or by unclean persons for purification; for it no where appears that the sheep or other animals were washed before sacrifice (Lightfoot.) or by the public for pleasure or convenience as the bath, *κολυμβήθρα*, (from *κολυμβᾶν*, to swim, Acts xxvii. 43.) at Jericho, in which Aristobulus was drowned, Jos. Ant. xv. 3.—These are points which there do not appear data sufficient to resolve. What remains on the subject is chiefly conjectural.

The opinion of Hammond, though from Theophylact, is very singular and unfounded. The probable idea, he tells us, is that the carcasses or entrails were washed in this pool by the officers of the Temple. So Brocardus. "The commonly assigned reason of the healing power of the waters," says Theophylact, "is because of the entrails of the sacrifices being washed there." These sacrifices were exceedingly numerous only at the Passover, *κατὰ καιρὸν* (once a-year, Chrysost.) when the pool, being warm from the immediate washing of the blood and entrails, and thus adapted to the cure of the blind, the withered, the lame, and perhaps the paralytic, ver. 3. was yet further troubled, and the congelations and grosser parts stirred by an officer or messenger, *ἄγγελος*, to give it the full effect, as Acts xii. 8. It is not, he adds, improbable that the place was small, as *κολυμβήθρα* was the usual name for fonts in the churches of the Ancients. Hammond. To Hammond, Whitby replies, 1. How could this natural virtue be adapted to, and cure, all kinds of diseases? 2. How could the virtue only extend to the cure of one man, several probably entering at the same instant? 3. How unlikely is it, if natural, to take place only at one certain time, at the passover? (for there was a multitude of sacrifices slain at other of the feasts.) 4. Lastly, and decisively, Lightfoot shows, that

there was a laver in the Temple for washing the entrails; therefore they were not washed in this pool at all. Whitby.

(Note: the ancient font or baptistery, *κολυμβήθρα*, always without the church, Mede, p. 330. was not small, as several converts in the early ages were probably baptized by immersion at the same time.)

Doddridge, with great reason, thinks the natural virtue supposed to proceed from washing the entrails, &c. very absurd. He approves of "near the sheep-market," as he thinks the sheep-gate further from the Temple than the pool described by modern travellers. His idea is, that the pool, partly mineral (from Jerom) and medicinal, yet used also for general bathing, was endued with a miraculous power some moderate time before the ministry of Christ (so Lightfoot.); and that after his miracle it ceased; or after his rejection by the Jews, and his passion. Tertull. adv. Jud. c. xiii. p. 147. ed. Pamellii, 1662. This accounts for the silence of Josephus.

Macknight places the pool of Bethesda at the sheep-gate, and judges it to have been used, as the baths of Jericho, for pleasure and convenience. With this use, the size of that seen by Maundrell, of 120 paces by 60, and 8 deep, sufficiently corresponds, (situated, adjoining east of the Temple, towards what is now St. Stephen's Gate, Le Bruyn's Trav.) but doubtful if so ancient. Maundrell speaks also of the pool at Mount Gihon, 106 paces by 67, and stored with water.

Lightfoot acquaints us, that the fountain Gihon, 1 Kings i. 33. is also named Siloam; Chald. Paraph. ad loc. Thus R. Solomon and D. Kimchi—Gihon is Siloam. The spring, divided into two streams, fed at some distance two pools of water; the nether or lower pool to the west of Jerusalem, called the pool of Siloam, John ix. 7. Neh. iii. 15. and formed by

Hezekiah, 2 Chron. xxxii. 30.; and the upper pool, named the pool of Solomon, or the Old Pool, Isa. xxii. 11. to the south-east, which is this pool of Bethesda. Solomon was anointed king at Gihon; and the waters of Siloam were in high estimation with the Jews, and hence made by the Prophets a type of the kingdom of David and of Christ, Isa. xii. 3. and viii. 6. explained by the Targum or Chald. Paraph. "the kingdom of David that rules them quietly." (Whitby.) To these waters flowing from Siloam, to this type of the Messiah, it might please God to give this miraculous virtue, some time before "He, that was sent," (so Siloah, John ix. 7.) appeared. Lightfoot, Har. Ev. et ad loc. Whitby.

This is apparently probable, on Lightfoot's plan of the city. But it is known that his ichnography differs from that of Vilalpandus, Lamy, and others, with whom the pool of Bethesda is not supplied from Siloam: so that, on the whole, it was probably a public bath with five porticoes, perhaps in the shape of a pentagon (Calmet.) but, as to its situation, nothing can be with any certainty concluded.

V. 4.—*For an angel*] This verse is wanting in the Camb. MS. Copt. and is marked with an asterisk, or appears only in the margin of five or six of the Paris MSS.: so that Mill suspects that it was interpolated from the Gospel of the Hebrews: yet certainly before the time of Tertullian, who mentions the angel; lib. de Baptismo c. v. Mill ad loc. et Prol. No. 433. et Küster Præf. ad Mill. But on this verse the whole story and context depend. Hammond. The miraculous intervention, however, is also touched upon in ver. 7. Doddridge. And all the MSS. (except as above,) all the Versions and

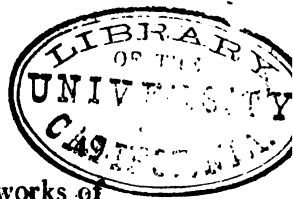
Greek Scholiasts, Clem. Alex. Jerom. Augustin. tom. viii. in Ps. lxxxviii. p. 922. establish its authenticity. Whitby, Ex. Millii.

V. 8.—*Rise, take up thy bed,*] This was contrary to the letter of the Law, Jer. xvii. 21, 22. and extremely so to the Traditions: "He that carrieth any thing on the sabbath, in his right hand or left, or in his bosom, or upon his shoulder, he is guilty." Talmud. in Sab. per 10. (See also wonderful instances of strictness in Origen *περὶ ἀρχῶν*, lib. iv. c. 2. So Philo de Coloniis. Grotius.) Here the man's faith was tried; for he risked death, or scourging, in his obedience to Christ; who showed also his power over the sabbath in dispensing with it. Lightfoot, Har. Év. Properly; he assumed the power of a prophet, who, the Jews held, had a right to infringe the rest of the sabbath; justifying it from Joshua surrounding Jericho seven successive days with the ark. Grotius. Whitby ad loc. et not. ad c. ix. 16.

V. 11.—*He that made me whole,*] "The cure shows that he must be a prophet, and his command sufficient to justify me." Grotius. Whitby.

V. 13. — *conveyed*] ἐξένευσεν, a metaphor from swimming—glided through the multitude, which closed like a stream of water.. Doddridge. Subduxit, as LXX. Jud. xviii. 26. 2 Kings ii. 24. xxiii. 16. from ἐκνέω, enatare; hence, expedire è re difficili. Eurip. Thuc. lib. ii. Lucian. Scapula. Grotius.

V. 17.—*worketh hitherto,*] God ceaseth not to work in preserving and ruling the world, and doing good with unremitted agency, even on the sabbath-



ST. JOHN. CHAP. V.

day: "And thus I also cease not to do works of mercy, manifestly divine, and in his power, on the sabbath." Grotius. Lightfoot, Har. Ev. Whitby.— "Hitherto," ἕως ἄρτι, is, usque in hunc diem. Matt. xi. 12. 1 John ii. 9. Grotius.

V. 18.—*making himself equal with God.*] It enraged the Jews the more, to find that his defence was founded on his power as the Messiah. See Lightfoot, Har. Ev. and Whitby on this context. This was probably before the Sanhedrim, (as intimated ver. 33. Doddridge.) It is customary, especially with this evangelist, to denote the Sanhedrim by this term, "the Jews," as i. 19. vii. 1. ix. 22. xviii. 12, 14. Lightfoot, Har. Ev. note G.

V. 21.—*raiseth up the dead,*] Taken in the future tense, "Ye shall see that Christ will raise up—" applied to Lazarus and others; Grotius: or to the general resurrection; Christ acting as God: Deut. xxxii. 39. 1 Sam. ii. 6. by his own sole power. Compare ver. 26. and Matt. xxij. 29. Acts xxvi. 8. Eph. i. 19. Rom. iv. 17. So Phil. iii. 21. Whitby. As this miracle was probably after that of Jairus's daughter, the present tense, extended also to the great instances in future, is very consistent.

V. 25.—*when the dead shall hear*] The Jews expected a resurrection of the dead to take place on the advent of the Messiah. Lightfoot. This is referred, first, to the spiritual death in the last verse; then (either to the separate instances of Christ's raising Lazarus, &c. from the dead during his life, or) to the saints who rose at his resurrection. Whitby. There is either a gradation from this verse, of some now to be raised, to all at the final resurrection described in the 28th verse; and then this speaks of a

real and proper resurrection (so Whitby.); or, with Lightfoot, there is a connexion with the spiritual death in the preceding verse; and then it relates to the awakening of the Gentiles especially to the life of the gospel, of which the Scripture always speaks in high and figurative terms of this kind sufficient to warrant this expression; as Isa. xxvi. 19. Hos. vi. 2. Ezek. xxxvii. Compare Rom. xi. 15. Rev. xx. 5. Lightfoot, Har. Ev. et ad loc.

V. 27.—*because he is the Son of man.*] From Dan. vii. 13, 14. where it is descriptive of the Messiah. Thus R. Saadias: "This is Messiah our Righteousness, yet lowly," &c. Christ may use the phrase here to denote that God gave him authority of judging the world, because he humbled himself to take on him our nature, as a man, Phil. ii. 7. Acts xvii. 31. (Heb. v. 8, 9. also in that nature only could be a visible judge. Whitby.) Or, to denote that he was that Son of Man promised to Adam to repair the ruin of the world, and bruise the serpent's head. Or thus: The Jews more constantly called the Messiah the Son of David, expecting a temporal prince; (or, Messiah, the King; so their Targums.) Our Lord peculiarly applied the expression in Daniel to himself—which phrase occurs more than seventy times in the Gospels, including parallel passages; and is always used there by Christ of himself, to show that the Messiah was to come humble and despised, and in a suffering state: also, perhaps, to show that the Gentiles were to be included in the general redemption of the Son of Man. Lightfoot, Har. Ev. So Grotius states, that the Jews used this phrase, *בן אדם*, to denote a person of a low and contemptible condition: thus Ezekiel, Daniel, Zechariah, to express their humility, when conversing with angels. Thus also Dan. vii. 13, 14. applies the same

phrase in the Chaldee, **בְּרַ מָשִׁיחַ**, to the Messiah, importing, that he, though of low estimation, should have universal dominion. In this sense, Phil. ii. 7. And this same expression, of Daniel, Christ applies so frequently to himself, to show his *κένωσις*, or having emptied himself of glory. Grotius ad Matt. viii. 20.

The assertion of Le Clerc, that the Jewish doctors called our Lord thus out of contempt; and that hence he took up the phrase to convince them that the Son of Man, as they called him, could perform such mighty works, when it does not once appear in the Gospels that the Rabbis ever named him so through contempt, or indeed at all; becomes no more than a possible conjecture. Le Clerc, note on Matt. viii. 20.

V. 28.—*Marvel not at this:*] Chrysostom and Theophylact connect these words with the latter part of the preceding verse:—*κρίων ποτε*, "Ὅτι υἱὸς ἀνθ. ἐστὶ, μὴ θαυμάζετε τοῦτο" and thus the Syr. and esteem the usual connexion of them a wilful error, commentum, of Paul. Samosatensis. (Mill.) But all the Versions, with Origen in Joh. p. 334. Cyrill. Augustin. ad loc. Vigil adv. Eutych. lib. v. maintain the present text. And Maldonat properly observes, that *τοῦτο* in the first mode of explanation would be redundant, for *θαυμάζειν*, referring to the preceding words, is supplied with an accusative case in them; also that the supposition is against the common flow of language—it would then have been transposed, and written, "Wonder ye not, that it is the Son of Man." Whitby Exam. Miltii. Lightfoot, Har. Ev. See also Beza: So Simon prefers the usual reading; *καὶ* before *κρίων* is emphatical, and signifies 'even.' Simon: Tr. of Vulg. ad loc.

V. 29.—*of damnation.*] This seems to be opposed to the Pharisees, who held that the resurrection pertained only to the just, Joseph. B. J. lib. ii. c. 12. and that the wicked were excluded from it. Whitby. See note on Matt. iii. 7. *supra*.

V. 31.—*If I bear witness of myself,*] If I do not by the testimony of miracles from God (ver. 36.) prove that I am a prophet, my own testimony is not sufficient to give me credence. This argument is conclusive against Mahomet. See viii. 16. Le Clerc. This is preferable to supposing, with Grotius and others, two witnesses to be required in the Law, and hence his own of no use. Yet further: I prove myself a prophet by the testimony of John the Baptist; and ye accepted him as a prophet, Matt. xiv. 5. xxi. 26. and, by your own rules, he is to be owned as a prophet, to whom a prophet gives his testimony. Whitby.

V. 31.—*is not true.*] *fide dignus*; a proverbial expression, as viii. 13. מַנִּי, usually Gr. πιστός, is sometimes ἀληθής or ἀληθινός, *fide dignus*. So the Syr. ver. נִרְיָא, in the same sense. Beza. Grotius. Thus LXX, Deut. xix. 15. ἀληθὲς ἔσται πᾶν ῥῆμα. Grotius.

V. 35.—*a shining light:*] as Eccclus. xlviii. 1. Hebr. נֶר. So 2 Pet. i. 19. Grotius. It is familiar in Scripture to denote the ministry of the word by lamps or candles, Zech. iv. Rev. i. xi. 4. Moreover, the Jewish nation usually called any person distinguished for life or knowledge, נֶר, a lamp or candle. Beresh. Rabba. fol. 95. 4. Thus the title given to their Rabbins, “the candle of the law; the lamp of light.” Lightfoot, Har. Ev. et ad loc.

V. 35.—*for a season*] πρὸς ὥραν, as Philem. 15. for no long time. When he bore testimony of

Christ, they blasphemed him, Luke vii. 30, 33. Grotius.

V. 37.—*nor seen his shape.*] Ye must take his testimony from his works done by me: ye can have no immediate knowledge of him, as I have. Grotius. Or; ye have not the privilege of your fathers to see his glory, Deut. v. 24. Whitby.—Macknight would take it interrogatively: “Have ye never heard his voice or seen his shape, as the voice and splendour at my baptism?” Then, in the next verse, *καὶ* is “yet—” &c. But this is not very satisfactory.

V. 38.—*his word abiding in you:*] μέμνη· i. e. treasured effectually in your memories to take deep hold of your affections. So it occurs 1 John ii. 17. and 2 John 2. Le Clerc.

V. 39.—*Search the Scriptures;*] ἐπευνῶτε: or, “ye search the Scriptures.” Origen in Philocal. cap. i. v. Chrys. Hom. 24 et 27. in Genesin. Austin in Ps. cviii. and Epist. lxxx. confirm the English version. Yet, in favour of the indicative mood, observe, that Christ is speaking to the doctors of the Sanhedrim, who were styled the pillars of instruction, and noted for their skill in the Scriptures; that they copiously investigated the prophecies of the Messiah, though mistaken in some particulars; that the yoke of the Romans would make them more attentive to that object (Doddridge.), that this doctrinal skill was in that age reputed to be brought by the school of Hillel to its most flourishing state. Hence Christ may have used the word שׂרר, expressed by ἐπευνῶτε, to investigate narrowly; or, to search out the allegorical sense; as it imported in that age. Buxtorf. *Lex. Chald. Rabb.* (Le Clerc.) Yet, says our Lord, whilst ye place your confidence in, and attach eter-

mal life to, the knowledge of the Law, and the observance of its formal and outward works, opere operato, Röm. ii. 17, &c. ye study the Scriptures so ill that ye know not that they testify of me. Lightfoot, Har. Ev.; and so Beza.

V. 41.—*I receive not honour*] I do nothing from the desire of their applause; but, as a true prophet, to promote God's glory. Lightfoot. Grotius.

V. 43.—*another shall come*] False Christs and false Prophets, Acts. iv. 10. in their own name, seek their own glory, without any power of miracles. Such was Barchocheba, or Bencozba, whom they received and followed. Lightfoot, Har. Ev. 2 Thess. ii. 8, 9, 10. Grotius. Many of the Fathers thought Antichrist was here meant. Whitby.

V. 44.—*which receive honour*] look after the praise of men, as Matt. xxiii. 5. John xii. 43. Compare Jam. ii. 1—3, &c. Rom. ii. 29. Lightfoot, Har. Ev.

V. 45.—*in whom ye trust.*] εἰς ὃν ἠλπικατε, “on whom ye have trusted:” from conforming to whose doctrine you hope for salvation. “He wrote of me.” He commanded you in the Law, which you so strictly observe, to receive me, Deut. xviii. 15. Le Clerc. His signs of a true prophet all especially and solely apply to me. Christ alone was the prophet like unto Moses, Deut. xviii. 5, 17—19. xxxiv. 10. Whitby.

V. 47.—*if ye believe not his writings,*] Your two pretences for not believing in Christ, are, love of God, and reverence for Moses. Christ proves that they could have no true love of God, ver. 42. nor faith in

Moses, ver. 46. for this very reason, because they did not believe in Him, whom God sent, and Moses declared unto them, and had proposed as the ultimate end of his Law. Lightfoot, Har. Ev. Whitby. Thus 2 Pet. i. 19. Grotius.

CHAP. VI.

V. 1.—*After these things*] Many things recorded by the other Evangelists are omitted. Lightfoot supposes the transactions of a whole year. The cure at the pool of Bethesda, v. 1. being at one pass-over, and this miracle of the five loaves, ver. 4. at the next which followed. Whitby. He probably only relates this miracle, it being also delivered by the others, as necessary to the sublime discourse that succeeds it. Grotius.

V. 7.—*Two hundred*] See note on Mark vi. 37.

V. 9.—*what are they among so many?*] Andrew might hope for a miracle equal to that of Elisha, 2 Kings iv. 42, 43. which indeed the Rabbins magnified after their manner (Lightfoot.), but could not expect any higher manifestation of power. Grotius.

V. 15.—*to make him a king,*] The Jews expected a Messiah, “the prophet which should come,”

ver. 14. about this time. Tacitus and Suetonius speak of a great king to arise from Judah. By this miracle of Christ's feeding such a multitude, they conjectured rightly that he was able to feed the most numerous army, and were ready to proclaim him by force as their king; as their judge or leader, to fight their battles, like Gideon, &c. So ver. 31. they refer to the power of Moses, and require him to equal it in this respect. The nation was now in motion, going to the passover; and they might expect that vast numbers would join them. (Doddridge.) Our Saviour totally disapproves a faith founded on such worldly motives, and so extravagant an exertion of it; and withdraws from their importunities. Hammond. So Doddridge. He also cautiously shunned every pretence of sedition or tumult. See note on Matt. viii. 4. Le Clerc. "His kingdom was not of this world," xviii. 36. Whitby.

V. 27.—*for the meat which perisheth,*] Not, as the Massilian heretics held, an absolute prohibition; (for that, say Chrysostom and Theophylact, would contradict and subvert all Christianity, as 1 Thess. iv. 11. Acts xviii. 3. xx. 34. 1 Thess. ii. 9. 2 Thess. iii. 8. 1 Cor. iv. 12.) but comparatively with the attainment of spiritual food. In this sense also is Matt. vi. 28, 31. x. 28. Col. iii. 2. Whitby.

V. 27.—*meat which endureth*] The metaphor of meat and drink, for wisdom and instruction, is very familiar to the eastern nations, and frequent in the Jewish writings, as Prov. ix. 5, 6. Isa. lv. 2, 3. Ecclus. xxiv. 21, 22. So Philo Alleg. τὸ γὰρ φαγεῖν σύμβολόν ἐστι τροφῆς ψυχικῆς, (Grotius.) lib. i. de Leg. Alleg. p. 44. with more to the same purpose, lib. ii. p. 64. et p. 69. B.C. Thus the Talmudists, as referred to in Whitby, say, that the eating and drinking in Ecclesiastes relates to the Law, and good

works; and that their wise men are that staff of bread, of which Solomon says, Prov. ix. 5. "come, eat of my bread." Comp. ver. 32. here. Whitby.

V. 27.—*sealed.*] The Rabbins speak much of the seal of God, which they define to be **אמת**, "Truth," i. e. "the Living God, and King Eternal." Hieros. Sanhedr. fol. 18. This may be easily applied to Christ, who is "the way, the truth, and the life;" whom God hath confirmed and ratified as the great ruler of his kingdom. Lightfoot.

V. 28.—*work the works of God?*] **ἔργα Θεοῦ**, "execute the orders or commands of God;" as is evident by the context. So Procopius explains it on Gen. ii. **τὴν γὰρ ἐντολὴν ὁ Σωτὴρ ἔργον λέγει**: "Our Lord expresses a command by the word **ἔργον** a work," and quotes this passage. Hammond. "**ἔργα Θεοῦ** are 'the works most grateful to God.' So of sacrifices, Ps. li. 17, 19. Grotius.

V. 29. *This is the work of God, That ye believe*] Faith, which Christ here demands, contains many works or acts internal and external. 1. It is an act of the mind, to believe that our Lord is sent from God. 2. It is also one, or rather it includes many such acts, to be willing to trust in him, and to obey him. 3. The act itself of obeying him, either in mind, or where the body also intervenes. 4. To cherish a hope, that they shall be partakers of his promises, on performing what is above stated, is no less an act of the mind than the foregoing. Faith, therefore, is reasonably asserted to be the work of God; an action pleasing, and enjoined by him. Le Clerc. See note on Matt. viii. 10. Faith, an internal work or operation, is not here opposed generally to works, but to such outward works as are independent of it, do not rise from it, and can exist

without it; as, chiefly, ceremonial rites, or any works that admit of being feigned or pretended. Faith alone is required; as, when sincere, it leads to, or produces, all the works pleasing to God. Grotius.

V. 31.—*bread from heaven*] Whitby shows largely and diffusively, from various passages in Philo, and from the Rabbis, that as τὸ φαγεῖν is with them a symbol of the food of the soul, Philo, lib. i. de Leg. Alleg. p. 44. so the manna was held to be typical, or allegorical, of heavenly wisdom (so Grotius ad ver. 35.); and that hence Christ is in truth that real heavenly bread prefigured by the manna, which alone truly nourisheth to eternal life. Here the Jews desire a sign, saying, Moses gave them bread from heaven. Christ shews, that a similar sign is already given by his being sent from God, who is the true heavenly manna. Whitby; whom consult ad loc.

Grotius would take it thus: Moses only gave you bread from the region of heaven, the air; but not, as now, from the highest heaven, מִכֶּסֶד הַכְּבוֹד, from the throne of immortality. Grotius.

V. 31.—*bread*] The Jews entertained a full expectation, that the later Redeemer (the Messiah) should cause manna to descend for them from heaven. Midras Coheleth. fol. 86. 4. They had various other fancies of living with the Messiah in the Garden of Eden; misapplying Isa. lxx. 13. which, compare ver. 11. points particularly against them. Lightfoot.

V. 35.—*he that cometh to me*] The metaphor is partly broken, but the sense the same; as appears ver. 44. It refers to Isa. lv. 1, 2. Grotius. See note on iv. 14.

V. 36.—*ye also have seen me,*] Rather, as in the Alex. MS. ὅτι ἑώρακατε καὶ οὐ πιστεύετε, that ye have seen (the bread from heaven), ver. 32, 33. And thus Chrysostom reads the passage. Le Clerc.

V. 37.—*that the Father giveth me*] In Ps. ii. 8. a prophecy of Christ, it is said, "God will give him the heathen for his inheritance," &c. This is done in their conversion; so Tit. ii. 14. Who these are, will appear first negatively. They are not any peculiar number of men, absolutely chosen by God to eternal life; for one of the number was finally lost, "one of those whom thou gavest me," John xvii. 12. Nor those who are actually already believers; for, of those here given to Christ, it is said, "they shall come unto me;" where coming to Christ is believing on him. They are to believe after they are given. This being so, who they are will be easily manifest—They that are so disposed as to become Christ's disciples, on his being proposed and revealed to them, are those whom God gives to Christ.

There is a temper of mind and disposition, the honest heart described in the parable of the seed; a sincere desire to know the truth, and to do the will of God, vii. 17. a probity and candour, the temper compared to the innocence and humility of young children, of the poor in spirit, which they that possess are said to be fit or prepared for the kingdom of God, Luke ix. 62. Of these Christ declares, that they are not far from the kingdom of God, and that of such is the kingdom of heaven; and St. Luke, in Acts xiii. 48. that they are *εὐαγγελισμένοι*, disposed, in a state of readiness for eternal life. Opposed to them are those, Acts xiii. 46. who are not worthy of eternal life. Thus God gives grace to the humble, but resists the proud; so 1 Cor. i. 27, 28. Josephus, speaking of Christ, Ant. xviii. 4. says, that he was

“a teacher of those men that did with pleasure receive the truth.” (But the passage is thought interpolated.) On the other side, envy, Acts xiii. 45.—covetousness, Luke xvi. 14.—love of the praise of men, John xii. 42. keep many from believing. Generally, the unbelieving heart is an evil heart, Héb. iii. 12.—a reprobate mind, 2 Cor. xiii. 5.—a hard, a foolish, and a slow heart, xvi. 3. The better dispositions and preparations of the heart are the effects of the preventing graces of God. Hence the converts, or hearts, are here said, ver. 44. to be drawn by the Father to Christ. These he will not cast out or reject: only, after this, they may perish, like Judas, if they apostatize from him. Hence also appears the meaning of διδάκτοι τοῦ Θεοῦ, the taught, or the disciples of God, ver. 45.—those that have received this impression of God’s preventing grace, the honest, humble hearts which are qualified to embrace the doctrine of Christ. So ver. 65. “given to him by or from the Father,” as Luke i. 74. God’s giving us to serve him, is the strength, or grace, or probity of mind, by which we are qualified by God to believe in or to serve him. This explains the sheep’s hearing the shepherd’s voice, x. 3. and the remainder of that parable. The sheep cannot be disciples, as the shepherd had not yet come to them: they are such as are apt or fitted to believe in the Messias, when he addresses himself to them.

From this explication of these many phrases importing the same thing, results the method that God is pleased to use to bring men to eternal life. He creates them rational, and thus consequently voluntary agents. By his precepts, and rewards, and preventing grace, he engages them to the performance of these duties, or recalls them to repentance. Those who, by the strength of these graces, not destroying but exciting and assisting their free-will, use them to

that end, and live obediently, are ready to receive Christ, his promises, and more elevated precepts, when revealed to them. Thus receiving Christ, his doctrine and grace raise them to the stricter purity of a Christian life: and if they do not fall off, but pass through the trials of life constant and persevering, they are daily here supplied with more grace, and rewarded with higher degrees of glory. Hammond.

Whitby thus explains this text: 1. To believe in Christ, is the same as "to come to him," John v. 38, 40. vii. 37, 38. vi. 35, 40. 2. To be given of the Father, cannot mean to be absolutely chosen to eternal life; for then the Jews could not be reasonably accused of not believing, as they are by Christ, John v. 38, 40. xvi. 9. xv. 22, 24.: nor could Christ rationally invite those to come to him, who, seeing him, did not believe; and therefore were not given him of the Father. 3. The reason—"you have seen, and not believed, because you were not given to me of my Father,"—must be consonant with the other reasons assigned for their unbelief, which all imply something wanting, not on the part of God, but of themselves, John iii. 19, 20. viii. 45. v. 38, 46. viii. 47. v. 40, 42, 44. x. 26. viii. 53. Therefore, "to be given of the Father," is, to be convinced by the miracles God hath wrought to testify the truth of Christ's mission. This appears from John xvii. 6, 8. ii. 11. also from vi. 64, 65. 42, 61. also from Deut. xxix. 2, 3, 4. where the way of God's giving them an heart to perceive was by working these miracles to induce them to it; and it is imputed as a fault that, after all, they had it not. Christ being sent by God, that the world might be saved; God is said to have given us eternal life, "to have given the true bread, that giveth life," 1 John v. 11. and thus here, ver. 32, 33. and they who are so convinced of this promise by the miracles of Christ, as to expect

to receive it by faith and obedience, and labour earnestly to obtain it, are given to him of the Father; because he wrought the miracles which produced this conviction. So Matt. xvi. 17. John vi. 68, 69. Whitby.

To form a just idea of these interesting notes, it will be entirely requisite to refer to the originals; and perhaps, on the whole, Hammond's may be judged the most satisfactory. But it is a nice and difficult inquiry.

V. 39.—*at the last day.*] Therefore not to reign with Christ a thousand years on earth. Whitby.

V. 40.—*may have everlasting life :*] i. e. if they endure to the end, Matt. xxiv. 13. for either these promises must be made, contrary to the tenor of the Scriptures, to temporary believers, who having lived by faith draw back, Heb. x. 38, 39. and in the same Scriptures are threatened with perdition; or they must be made to those described, Col. i. 21, 23. Heb. iii. 6, 14. Whitby.

V. 44.—*except the Father—draw him :*] Except he is so affected by the antecedent benefits of God as to be prepared to follow wherever God shall lead or draw him, consequently prepared to attend to me as soon as I appear. See Faustus Regiensis de libero arbitrio, lib. i. c. 17, and Hos. xi. Le Clerc.

V. 54.—*draw him :*] Hebr. יָדָה, which is sometimes rendered *ἀγειν* : and thus Tertullian. L. adv. Praxiam, on this text, has adducat; sometimes *ἐλκύειν*, but implying no degree of force; as Jer. xxxi. 3. traxi te misericordiâ; and thus Prov. vii. 21. Cantic. i. 4. Hos. xi. 4. See quotations illustrating this from Philo. Justin. adv. Tryphon. Clem. Strom. iv. v. and Hierocles in Grotius ad loc. The mighty works of

God, testifying that Jesus is the Messiah, will persuade or draw men to him : and the promise of eternal life, given by God, will incite or draw men to use all endeavours to obtain it through Christ. Whitby; see his note ad loc. And further, doubtless, the preventing grace, or predisposing agency on the mind, of God's Holy Spirit, influencing with mildness, and admitting a power of acceptance and of diligent improvement, or of rejection.

V. 45.—*in the prophets,*] Isa. liv. 13. Thus as to the sense, Jer. xxxi. 34. also in some passages in Ezekiel, and Mic. iv. 2. Grotius.

V. 45.—*taught of God,*] διδακτοὶ τοῦ Θεοῦ : the genitive, as Isa. liii. 4. Hebr. percussus Dei, i. e. à Deo. So Matt. xxv. 34. εὐλογημένοι τοῦ πατρὸς, i. e. à patre. So in the compound, θεοδιδάκτοι, 1 Thess. iv. 9. corresponding to "taught of the Holy Ghost," 1 Cor. ii. 13. All to whom the gospel is preached shall be taught of God, and prepared to receive Christ (Ham. Paraph.), if they are honestly and earnestly desirous to learn, without the intervention of other masters; and shall have their minds opened to understand (the true import of his dispensations, and) the mysteries of the O. Test. Thus 1 John ii. 27. add 1 Thess. iv. 9. Jer. xxxi. 34. Similar to the bard in Homer :

Αὐτοδιδάκτος δ' εἰμὶ, Θεὸς δέ μοι ὥπασεν αὐδὴν.

(Or, as Barnes Ed. Hom. Odys. X. 347.

Αὐτοδιδάκτος δ' εἰμὶ· Θεὸς δέ μοι ἐν φρέσιν οἶμας
Παντοίας ἐνέφυσεν——Compare Odys. Θ. 498.

——Θεὸς ὥπασε θέσπιν ἀοιδὴν.)

Grotius; who probably quoted from memory.

The Prophets frequently under the name of children of Israel, or of Zion, denote those Gentiles who were to be converted to the faith of Christ. So this text, Isa. liv. 13. Lightfoot. See also Whitby; whose explanation is connected with his note on ver. 37. *supra*.

Observe; that first it is understood that God supplies the miracles and the doctrine, John xvii. 8. xiv. 10. which are, in general, the evidences of Christ's mission. In this manner God draws to Christ, as well those who do not believe, as those who do. But as every man who hath learned of the Father, or is drawn by him, cometh to Christ; it is also properly concluded, that God also supplies the influences of his Spirit, to dispose them to receive these truths, and to impress conviction on their minds. Macknight. The question then seems to be, Whether this influence and disposition to receive the word, was not granted to all men by God on Christ's religion being first offered to them, but that many resist the influence through an evil heart of unbelief? or, Whether (as Beza ad ver. 45. and some Calvinists think) God only predisposes those select believers whom he has predetermined to life?

V. 51.—*the bread that I will give*] It is evident that Christ here speaks of faith in Him, as suffering and shedding his blood, for mankind; He being our propitiation only through faith in his blood, Rom. iii. 25. and we being reconciled to God "by his death." Rom. v. 9, 10. Whitby.

V. 53.—*eat the flesh of the Son of man, and*] To understand this phrase, it is necessary to premise, that it is a usual figure in these writers to set down both or all the parts, to express the whole. So 'the

heaven and the earth,' for 'the sublunary world,' 2 Pet. iii. 7. Thus, Eph. v. 30. and here, the flesh and blood of the Son of Man is Christ himself.—2. Flesh and blood is not only our mortal condition, see note on Matt. xvi. 17. but this mortal nature as subject to weakness and afflictions, Isa. xxxi. 1, 3. i. e. "weak helpers." So St. Paul. Thus it denotes Christ in his state of humiliation, directly contrary to the hopes and expectations of the Jews.—3. Christ here accommodates his discourse to the occasion; as in many other places, Matt. iv. 18, 19. John iv. 10, 14, 31, 32.—and here, ver. 26, 27.

Observe, then, the dependance and coherence of this discourse. They followed him for his loaves, ver. 26. He bids them seek food that endureth, ver. 27. i. e. his doctrine.—They ask him the way to do this. He answers plainly, by believing in him, ver. 29.—They then call for a sign to justify their belief in him, ver. 30. and instance in the manna brought from heaven, ver. 31. He compares himself with that manna; and continues the comparison betwixt himself and bread, as a means to preserve this short life; but that he is the author and donor of eternal life, ver. 33. or 35.—The Jews murmur at this, ver. 41. He repeats it with confidence, ver. 48. "I am," &c. i. e. I am that spiritual food that will bring men to everlasting life, ver. 50. and this bread, saith he, is his flesh, ver. 51. He will die to bring men to immortal life.—Upon this, though he had before spoken in plain terms, ver. 29, 35. and took up this obscure figure in answer to them, they ask perversely, "Will he give us his flesh?" as ver. 52. To which this verse is an answer with confidence: "Verily," &c.—still meaning, in opposition to their manna, that his doctrine was the most excellent food for their souls, ver. 54.—On the whole; the mortal, despised, crucified Christ, that took on him our flesh to reveal his Fa-

ther's will, is the food of our souls: the believing and obeying of whom will sustain our spiritual life, and lead us to eternity. Faith is the feeding on this spiritual food; the turning it to the nourishment of our souls. Such a believing of the doctrine of Christ as has a present influence on our lives; the obeying, as well as understanding, his commands; the embracing his promises on the proffered conditions; and the copying and practising the humility of his life, the firmness and courage of his death, and the charity and zeal for the good of men, even to submit to die for his enemies and oppressors—This is to eat the flesh, &c.—and without this we have no life in us. Hammond.

That we only eat the flesh of Christ spiritually by faith in his blood, and not orally or sacramentally (see ver. 63.), Whitby has here proved in an instructive argument against the Romanists. He concludes with the concurrent testimony of most of the ancient Fathers; as Clem. Alexandrin. "Our Lord is, by way of allegory, meat, and flesh, and nourishment." *Pædag. lib. i. c. vi. p. 100, 104.* So Tertullian: "Our Lord urged his intent by allegory, calling his word flesh: *auditu devorandus*," &c. *De Resur. Carn. c. xxxvi, xxxvii.* Thus Origen: "We drink his blood when we receive his word, in which life consists." *Hom. vii. in Levit. fol. 73.* So Eusebius de *Eccles. Theol. lib. iii. c. xii.* "His words and doctrines are flesh and blood." And Athanasius, tom. i. p. 979. "The words Christ spake are spiritual; for how could his body be made the food of the whole world?" Thus St. Augustin. *Tract. 25. in Johan. tom. ix. p. 218. Tract. 26. p. 223.* "to believe in him, is to eat the living bread." And St. Jerom, in *Ps. cxlvii. fol. 94.* "The body and blood of Christ is the word and doctrine of Scripture." So again Origen, *ubi supra*, "These things are figures." And Eusebius, *ubi supra*,

also, speaking as Christ, "Do not think that I speak of my flesh;—understand well, that the words I have spoken, they are spirit and life."—Lastly: St. Augustin. de Doctrin. Christ. lib. iii. c. 16. "This saying, Except ye eat, &c. seems to command a wicked thing; it is therefore a figure, enjoining to communicate, and profitably to remember that his body was crucified for us." Whitby.

Lightfoot is also full on this text, or rather on ver. 51. to show that it must be understood in a spiritual sense. And also (though Christ might have the institution of the sacrament in remembrance of the atonement in his blood, Eph. i. 7. Heb. x. 19. in his mind, when he spake, Doddridge.) yet that those present, not knowing of, or at all expecting, his death or passion, could only apprehend the words, as the partaking of his nature, his righteousness, and his spirit, and thus to receive nourishment.

V. 55.—*is meat indeed,*] ἀληθῶς ἐστὶ βρωσικὴ true, real meat. True, opposed to false, as in articles of merchandize, jewels, or even plants, gives an idea of excellence or superiority: so, if the subjects are alike, those in which, on comparison, there is the highest degree of efficacy or virtue, are called the true. Hence the divine exemplars of the Platonists are called by them, the true, in opposition to the objects in the terrestrial creation, which, as they suppose, are only their image or copy. Thus, in Scripture, things on earth have no excellency or merit compared to those in heaven. These are true; those are in comparison false. Christ, in this sense, is the true bread, the true meat, and the true light. Le Clerc.

V. 60.—*an hard saying,*] Σκληρός κῆρυ Syr. which is often rendered by σκληρόν, as Deut. i. 17. It signifies perplexed, inextricable. Grotius.

V. 66.—*went back,*] εἰς τὰ ὀπίσω, i. e. returned whence they came. Thus in the Psalms, and elsewhere. Thus Luke xvii. 31. John xviii. 6. Isa. i. 4. Grotius.

V. 69.—*thou art that Christ,*] So Martha, xi. 27. See also Matt. xvi. 16.

V. 70.—*Have not I chosen*] Hence it appears, says Theophylact, that ἡ ἐκλογὴ τῆς Θεῆς ἡ βιάζεται τὴν προαίρεσιν ἡμῶν, “God’s election lays no force on the will of man; but leaves him ἐτελοῦσθεπτόν ζῶον, one that may turn to good or evil, as he will.” Whitby, Additions.

Christ termed Judas a devil, because he was to be an apostate, and a traitor. Thus he called Peter, Satan, for opposing his crucifixion, Matt. xvi. 23. (i. e. supposing the suggestion to be made by Satan;) much more might he bestow the appellation on Judas, who so nearly resembled that evil spirit, Macknight. The word διάβολος refers not only, or so much, to Satan, as to ἔχθρα, the enemy, as Haman is termed, Esth. vii. 4. viii. 1. Grotius. Διάβολος might be only a false accuser. See 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. and Locke conjectures, that here Christ intimates that his motive for not declaring himself the Messiah, was, lest Judas should accuse him of rebellion to the Romans. But no proof appears that Judas intended from the first to betray Christ. He engaged with him on hopes of secular advantage; and these being disappointed, he might now begin to form that detestable plan. Doddridge. Some of the first critics apprehend, that his betraying him arose from immediate motives that only took place at the time.

CHAP. VII.

V. 1.—*for he would not walk*] Περιπατεῖ, expressed by the Syr. ܕܠܝܗ here and Dan. iv. 26. LXX, imports, to abide, or be conversant with. So supra, vi. 66. infra, xi. 54. Grotius. And this also of things or actions; as “to walk after their covetousness;” “to walk in malice.” Whitby.

V. 1.—*sought to kill him.*] Christ always avoided this premature death, and especially from a popular tumult, as might be the case here by the incitement of the chief-priests; it being totally adverse to the design of the councils of God respecting him. Grotius.

V. 2.—*feast of tabernacles*] Lev. xxiii. 39, 40, 43. on the fifteenth of the seventh month, answering to the end of our September, or the beginning of October. This feast, with those of the passover and the pentecost, were the three great feasts, at which all the males assembled at Jerusalem. This of the tabernacles was instituted in memory of the nation's having dwelt in tents in the wilderness; and the Jews all dwelt in tents or booths, at the celebration of it. It was more especially observed with uncommon and profuse rejoicing; of which there is a full description in Lightfoot ad loc.

V. 3.—*that thy disciples also may see*] They were chiefly anxious that he should be approved of by the Sanhedrim; so ver. 26. Grotius. It may mean, either that thy disciples in Judea may believe, when seeing the same powerful works as thou dost in Galilee; or, that the Galileans following thee to Jerusalem may believe, on seeing thy miracles there performed before

the Sanhedrim, the proper judges of a prophetic mission. Thus iv. 45. Whitby.

V. 4.—*and—seeketh*] *ροῦ καὶ ζητεῖ*, the usual Hebraism of the conjunction copulative, for a relative pronoun. They were urgent with him to distinguish himself as the temporal Messiah. *Εἰ ταῦτα ροῦς is*, “if thou canst do these miracles at all times, have a constant power of performing them.” Grotius. So Whitby.

V. 4.—*to be known openly.*] *ἐν παρρησίᾳ*, “with authority.” The word is composed of *πᾶν* all, and *ῥέω* to speak—the power or licence of saying any thing, or all things. As what is said thus, *παρρησία*, is usually spoken openly; the word, Mark viii. 32. John vii. 13, 26. and xviii. 20. signifies ‘in public.’ From this derivation may be easily deduced the several meanings of this word. See Etym. Magn. H. Steph. Thesaur. (et Scapula.) Le Clerc. First, *παρρησία* is ‘with boldness or fearlessness,’ John xi. 54. Acts xxviii. 31. Phil. i. 20. Heb. iii. 6. x. 35, 1 John iv. 17. Acts xiii. 46. xxvi. 26. Eph. vi. 20. and 1 Thess. ii. 2.—2dly, ‘with freedom of speech,’ Acts ii. 29. iv. 13. 2 Cor. vii. 4. Heb. iv. 16. Philem. 8. 1 John ii. 28. iii. 21. v. 14.—3dly, ‘perspicuity of speech,’ John x. 24. xi. 14. xvi. 25, and 29. 2 Cor. iii. 12.—4thly, ‘in public,’ as above.—Lastly, ‘with authority.’ So Hesychius. It always bears this sense when the preposition *ἐν* ‘with’ or ‘in’ precedes it. Thus Acts iv. 29, 31. being supported with the power of miracles, ver. 30. So Eph. vi. 19. Compare Matt. vii. 29. So Col. ii. 15. as triumphing over them. Thus also it is used in the present passage. His brethren, not believing on him, ver. 5. find fault with him for working his miracles in a more retired place; and, saith St. Chrysostom, accusing his timidity, and

doubting also the truth of the miracles, advise him to perform them at Jerusalem. They then add, with a respect to the authority which they supposed that he sought for among the people, (or wishing that he would endeavour to obtain it,) "no man doth any thing in secret, and desires to be in authority." None of the first four senses suit this passage. This phrase, *Ζητεῖ ἐν παράδοξίᾳ εἶναι*, says St. Chrysostom, imports the love of glory, to be a Rabbi, followed and magnified by the people; or at least that the brethren desired it of him. In this sense is Heb. x. 19. Eph. iii. 12. not "confidence," which follows in the same verse. So 1 Tim. iii. 13. on which Theophylact, "to become more honourable." Hammond. So, *clarus esse*; as Col. ii. 15. Grotius. *Celebris, cum celebritate.* Beza.

V. 5.—*believe in him.*] Not entirely, or sincerely; or they thought that he did these things through vain-glory. Grotius. Whitby. Or, they doubted, and did not believe, when they saw that he did not take the means, which they expected from the Messiah, of raising himself and them. Lightfoot. So Doddridge. They had their early prejudices, but were at length firm believers, Acts i. 14. Gilpin.

V. 6.—*My time is not yet come.*] To be taken in the literal acception, "My time of going to the feast is not yet come." Whitby, Lightfoot.—Grotius supposes it also figurative: "My time or season, *καιρὸς*, will not take place till after my passion and ascension: your time is ever present to attend to the favour of the world and this life." Grotius.

V. 8.—*I go not up yet.*] It was objected by Porphyry, that Christ said, "he did not go up to the feast:" therefore it is conjectured that *οὐπω*, "yet" was not originally in the copies. Grotius. Mill.

Two MSS. adds Michaelis, the Camb. and Cypr. (Mill and Wetstein) with a few Moscow MSS. quoted by Matthai, yet remain, in which $\sigma\kappa$ appears for $\tau\omega$: so that it may seem to have been altered; and $\tau\omega$ inserted on account of this objection of Porphyry; especially as St. Jerom and other ancient Fathers, in answering Porphyry's argument, do not complain of his mis-stating the text. St. Jerom gives a true answer, that his going afterwards to the feast was sufficiently apparent from ver. 6. and the conclusion of this verse, "my time is not yet fully come." So Doddridge. $\text{O}\dot{\upsilon}\kappa$ is, moreover, the reading of the Copt. Æthiop. Pers. Ital. Vulg. and Sax. versions; and of several of the Fathers; as Cyril, (Beza.) of the four first centuries. Griesbach has restored it in the text of his edition, Marsh, note on Michaelis, par. i. c. vi. §. xii. vol. i. p. 318. $\text{O}\dot{\upsilon}\tau\omega$, however, appears in the Syr. and Arab. versions, in the Alex. and most other MSS.; and, what is most material, the context fully supports it. Yet more; the passage in Cyril is not genuine: and Chrysostom has $\sigma\kappa$ ἀναβαίνω ἄπρι and in that sense comments on it. Porphyry, also, does not object the passage to our Lord as an instance of untruth, which Grotius and Mill would suppose, but only of inconstancy and mutability. See Jerom. c. ii. contr. Pelag. Whitby.

V. 10.—*not openly,*] to avoid those who sought ver. 19. to kill him. Whitby.—Lightfoot connects this journey to the feast with Luke ix. 51. but Doddridge apprehends, that as he there was attended by a numerous train of followers, they must be different. See his note on Luke x. 1.

V. 11.—*Where is he?*] Πού ἐστιν ἐκεῖνος; expressive of some contempt; as Matt. xxvii. 63. so here, ver. 35. Grotius.

V. 12.—*murmuring*] γογγυσμός. susurri, (Grotius.) i. e. private discourse. So ver. 32. γογγύζοντες, “said privately.” Whitby.

V. 14.—*the midst of the feast,*] Thirteen bullocks, &c. Num xxix. 13. were sacrificed the first day; and they gradually decreased in number to the last Lightfoot. The sacrifices lessening, the people were more at leisure to hear. Grotius. Whitby. The dies medii was also a term for days between festival and ordinary, when some works were allowed. Pocock. Whitby.

V. 15.—*How knoweth this man letters,*] γράμματα, the sacred scriptures, ספר Syr. “the book,” i. e. of the Law; τὰ ἱερὰ γράμματα, 2 Tim. iii. 15. Hence the νομοδιδάσκαλοι are also called γραμματίταις. (Grotius.) “Having never learned,” in the schools of the Law, or from the Scribes. Grotius. Whitby.

V. 17.—*nor do his will,*] Whoso is willing to do it, is prepared to receive and obey the will of God; he shall know or judge of my doctrine, as having a mind free from prejudice.

Τῷ γὰρ πονεῖν καὶ Θεὸς ξυλλαμβάνει.

So Chrysostom. in Rom. ix. Grotius.

V. 18.—*the same is true,*] verax, worthy of belief, as iii. 33. and v. 32. Who speaks in the name of God, and utters things worthy of God, is deserving of credence. Such was Christ, who was so far from seeking his own glory, that he knew his doctrine would lead him to a shameful death. Le Clerc. So Grotius.

V. 18.—*no unrighteousness*] *ἀδικία*, i. e. no falsehood. Here *ἀδικία*, and *ἀλήθεια* are opposed to each other; so 1 Cor. xiii. 16. And thus *ἀπάτη τῆς ἀδικίας*, deceit of falsehood, 2 Thess. ii. 10. opposed to the love of truth: so Luke xvi. 8. the false steward. The import here is, a true prophet, no impostor. Grotius and Whitby.

V. 19.—*none of you keepeth the law?*] none of you, who attempt to kill the innocent, Exod. xxiii. 7. Whitby.

V. 20.—*Thou hast a devil:*] “Thou art mad to talk thus.” Many diseases were brought on men before the coming of Christ, by evil spirits. See note on Matt. xvii. 15. and on x. 1. But madmen particularly, as Matt. viii. 28. behaving as if they were in some strong distemper, were thought to be possessed. So in Just. Martyr. Apol. ii. “they that are possessed are by all men called mad.” So particularly x. 20. “Thou hast a devil, and art mad;” and Matt. xi. 18. Hammond. See note on John viii. 48. and x. 20. Macknight. Thus the Greeks said, *δαμονῆς insanis! furæ te agitant!* Grotius. The one is the cause; the other, madness, the effect. Doddridge. Or, thou art possessed with a lying spirit. Whitby, Paraph.

V. 21.—*have done one work,*] The cure of the infirm man at Bethesda on the Sabbath, v. 16—18. This was probably at the Passover. See note on v. 1. supra. Beza, with Cyril in Joh. lib. ii. c. 123. would suppose, at the Pentecost. Certainly at some distance from the present feast. Christ retorts upon them their pretended strictness and clamour on not observing the Law in the instance of

the Sabbath, by showing how ready they were to break the same law in an instance more essentially criminal—the slaying the innocent, Exod. xxiii. 7.

V. 21.—*and ye all marvel.*] θαυμάζετε, i. e. with anger, ver. 23. explained by Theophylact, ταραττεσθε. So Ecclus. v. 8. “not troubled or offended:” and Ecclus. xi. 21. “do not wonder,” i. e. be not offended. Whitby.

V. 21, 22.—*and ye all marvel.—Moses therefore*] θαυμάζετε. διὰ τῆτο Μωσῆς—. Beza highly approves of the conjecture of Theophylact, that διὰ τῆτο should belong to the former verse, “and ye all wonder, or are angry with me for this,” διὰ τῆτο as Mark vi. 6. ἐθαύμαζε διὰ τὴν ἀπιστίαν—and Diod. Siculus, lib. iv. p. 193. θαυμαζόμενον διὰ τὴν ἐν τῇ τεχνῇ δόξαν. Thus H. Steph. Maldonat. Casaubon. Schmidius. (Bowyer.) But if it is to be connected, as is customary, with the following verse, it does not import, “for this cause,” “on this account,” as drawing a conclusion; not idèd, idcirco; but, as the Heb. לכן often does, Gen. iv. 15. Hos. ii. 14. only attamen, or atqui, as forming a slight connexion. Beza. So Hammond; it is, as the δὲ in the other Gospels, and οὖν in this, a particle of transition: “to this purpose you may observe.” Hammond.

On the contrary, διὰ τοῦτο, says Grotius, is an ellipsis, or imperfect sentence. Supply—Therefore “hear what I say”—“hear my defence.” Thus often לכן, and עלכן, as Hos. ii. 14. Grotius. Or; διὰ τοῦτο refers to Moses, and is thus:—“Moses for this cause established circumcision on the Sabbath, that you might learn hence to judge of the true nature of the Sabbath-day. If by his law (for the Jews say, that circumcision pellit Sabbatum, ‘vacates the Sabbath,’ Lightfoot. Grotius.) it is permitted to circumcise an infant for its advantage on the Sabbath,

why may it not be lawful, according to Moses, to do a like work for the extreme benefit of the person healed?" Lightfoot. Whitby; who adds, that Cyril, Al. tom. iii. p. 521. and all the Versions, place the period after *ἡμέρας*. Exam. Millii.

V. 23.—*should not be broken ;*] The strict law of Moses—on the eighth day, Lev. xii. 3. Compare Gen. xvii. 12. Because circumcision is not only a law of Moses, but also strengthened by the institution of your fathers, Abraham, &c. ye perform it on the Sabbath: ought ye not to obey that moral law of charity and mercy, which is coeval with the human race, and prior even to our fathers? Follow this principle; and judge not according to appearance, by which I seem to have violated your common custom; but consider, God will have mercy before sacrifice, and judge righteous judgment, Deut. i. 17. xvi. 19. Grotius. Whitby.—Beza would have it to import, Judge not according to the mean appearance that I make.

V. 27.—*no man knoweth whence he is.*] This either relates to the traditions of the Jews, who held that the Messiah, to be born indeed at Bethlehem, was afterwards to be withdrawn and lie concealed till the coming of Elias to anoint him. So Targum. Jonath. on Mic. iv. 8. And Trypho (apud Just. Mart. Dial. 9. 226.) objects, If Christ be born in the world, he hath no power till Elias come to manifest him. Thus Whitby and Lightfoot. Or this text relates to the idea of the Jews, that he was to be born of a virgin, and his parentage to be unknown. Grotius. So Archbp. Tillotson Serm. Doddridge. Or, from Isa. liii. 8. not the place of his birth, but his kinsfolks be unknown. Macknight.

V. 28.—*is true,*] ἀληθινός, verax, in the sense of πῶς, whose word or testimony may be taken. So the Jews are accustomed to use the phrase. Lightfoot. Rather; is true in all his promises and predictions. Doddridge.

V. 33.—*Yet a little while*] Your attempts to seize me are useless. I shall abide here by the appointment of God a little while, and then ascend to Him in heaven. Grotius.

V. 34.—*Ye shall seek me,*] in your distress; as Luke xvii. 22. and viii. 21. infra. Or, Ye cannot find me, because ye are not fitted to go to heaven, where my Father is. Whitby. Or, it may be no more than a general declaration, equally spoken to the malicious and the well-disposed, as appears by its being repeated to the disciples, xiii. 33. Grotius.

V. 34.—*where I am,*] i. e. when ye seek me. This is as good a rendering as εἰμι, eo; “where I go:” which is usually poetical; (though not always.) Grotius. An instance is given of it in Thucyd. Orat. Funebr. lib. ii. by Bowyer. Michaelis prefers εἰμι, eo; on account of the pure or Grecian style of this evangelist, acquired at Ephesus; hence he uses a variation of phrases or expressions; thus xxi. 15, 16, 17. ἀγαπᾶν and φιλεῖν, βόσκειν and ποιμαίνειν, πρόβατα and ἀρνία—and, having used ὑπάγω in the preceding verse, he here makes use of εἰμι—a verb of motion being requisite from ἐλθεῖν, that directly follows. Michaelis, v. iii. p. 1. c. vii. §. 8.

V. 35.—*unto the dispersed among the Gentiles*] εἰς τὴν διασπορὰν τῶν Ἑλλήνων, καὶ διδάσκειν τοὺς Ἑλλήνας. By this dispersion, says Beza, some understand the Gentiles themselves; others the Jews dispersed amongst them; to which he inclines, as Jam. i. 1.

1 Pet. i. 1.: and, as the nations themselves cannot properly be termed a dispersion, τοὺς Ἑλληνας may either be the Hellenist Jews so dispersed, or this latter clause may have a fuller meaning, and imply that, going to the synagogues of the dispersion, he would also at last descend to teach the idolatrous Gentiles. Beza.

Διασποράς, Hebr. נָדָד, Deut. xxx. 4. Neh. i. 9. Ps. cxlvii. 2. is, with the Hellenists, the dispersions of the Jews. Of these, two were most distinguished; that to Babylon, and that in the time of the Greeks or Macedonians. The sense here is, Will he withdraw, for protection, from us to Antioch or to Alexandria? to which last city numbers of the Jews migrated under the successors of Alexander. See Philo Alexandrin. ad Flaccum. (Hammond.) This is more probable than to withdraw to the distant region of Babylon; especially as many of the Jews came from Syria and Egypt, at the great feasts, to Jerusalem. Τοὺς Ἑλληνας imports, teaching the Gentiles also. The Syr. renders the word by ܢܚܝܬܐ, impii. Grotius. So Lightfoot. The Babylonish dispersion was strictly Hebrew; that language was used; and the Jews were esteemed on a level with those residing in Judea. "The land of Babylon is as pure as the land of Israel." R. Solomon in Gittin. fol. 26. 1. The Greek or Hellenist Jews (as in Antioch and Egypt) used the Septuagint. To go from Judea to them, was to go to unclean regions—to an inferior race of Jews—into nations most heathenized. Only Lightfoot hazards another not very probable opinion, that the Greeks themselves, having been much dispersed throughout the East, Seneca in Consol. ad Helv. c. vi. διασπορὰν here may possibly be applied to them, and mean that nation—"the dispersed Greeks." Lightfoot. The Hebrews, Ἑβραῖοι, using the Hebrew scriptures, Acts xi. 19, 20. appear to

have been stricter, and more learned, than the Hellenists, Acts vi. 1. using the LXX. Chrysostom terms them βάθεις Ἑβραῖοι, the profound Hebrews. They refused to see St. Paul, says Chrysostom, Acts ix. 26, 29. when he discoursed with the Hellenists. Hammond ad loc. et not. ad Act. vi. 1.

Lastly : Whitby takes different ground. He insists that the phrase in question must mean the Gentiles or nations, dispersed from the tower of Babel, Gen. x. xi. : for it is said, he will teach the Gentiles ; not the Jews. Also, it is spoken as a reproach to Christ ; but it was none to teach a Jew ; though highly so to preach to the Gentiles, Acts x. 28. xxii. 21, 22. The strangers of the dispersion, i. e. the foreigners, or Jews in the dispersion, 1 Pet. i. 1. does not apply here. Whitby. But the whole of this appears unfounded. The exposition of Beza and Grotius will have the preference.

V. 37.—*that great day of the feast,*] The last day grew into such high esteem with the nation, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world ; they offered, in the course of them, seventy bullocks for the seventy nations of the world ; but the eighth was wholly on their own behalf. It was a separate solemnity for Israel alone. Succah. 48. 1. (Lightfoot.) They had then their solemn offering of water. The reason of which is this :—At the Passover, the Jews offered an omer to obtain from God his blessing on their harvest : at Pentecost, their first fruits, to request his blessing on the fruits of the trees : and in the feast of Tabernacles they offered water to God : partly referring to the water from the rock in the wilderness, 1 Cor. x. 4. but chiefly to solicit the blessing of rain on the ap-

proaching seed-time. These waters they drew out of Siloah, and brought them into the Temple with the sound of the trumpet, and great rejoicing. "Who hath not seen the rejoicing on the drawing of this water, hath seen no rejoicing at all." Succah. fol. 51. 1. (Lightfoot.) Christ, alluding to these customs, proclaims, "If any man thirst let him come unto me." He takes, as very usual with him, the present occasion of the water brought from Siloah, to summon them to him as the true fountain; (and thus John iv. 14.) Hammond. Further; they collected, from Isa. xii. 3. lv. 1. Zech. xiii. 1. that by these waters was typified the pouring out of the Holy Spirit. Beresh. Rabba, fol. 70. 1. Lightfoot. Thus, Isa. xxxii. 1, 2. xlv. 3. Ezek. xxxvi. 25—27. explained of the Spirit by the Targum. Thus, Isa. xii. 3. is in the Targum, "with joy shall ye receive a new doctrine from the elect of the just." Thus Zech. xiv. 16. "All nations shall come to Jerusalem at the feast of the tabernacles;" "and in that day living waters shall go forth from Jerusalem," ver. 8. See Tremellius ad loc. and Buxtorf. Lex. p. 2298. They sang in procession, "With joy shall they draw water from the wells of salvation," and expected the effusion of the Holy Spirit. (Then our Saviour cried, "Ho! every one that thirsteth," &c.) Whitby. So Grotius.

V. 39.—*for the Holy Ghost was not yet*] οὐκ ἔτι γὰρ ἦν πνεῦμα ἅγιον. Omit the last word, ἅγιον, which is found in the Greek MSS. yet not in all, and in the Arab. but is wanting in the Syr. the Vulg. and the ancient Fathers. Grotius. Thus Whitby. It is omitted in various places by Origen, ed. Huet. tom. i. p. 299. B. tom. ii. p. 359. D. &c. And the foregoing words being only, "he spake περὶ τοῦ πνεύματος"

μαρτος," to these answer, "the Spirit was not yet." Whitby. Yet it does not appear by Mill that *ἅγιον* is wanting in any Greek MSS.

V. 39.—*was not yet*] The Spirit had ceased since the death of Zechariah and Malachi. Hence the ignorance of the Ephesians, Acts xix. 2. It had faintly been manifested on the approach of the Messiah, as to Elizabeth and Zacharias, Luke i. 41, 67. But the full effusion foretold by Isaiah and Joel, ii. 28. took not place till after the ascension of Christ, and was not yet come. Lightfoot. Grotius. Whitby.

V. 40.—*this is the Prophet.*] Deut. xviii. 18, in whose time is to be the effusion foretold by Joel (Whitby.); or, the prophet preceding Christ, of whom see note on i. 21. supra. Beza. Grotius. So Doddridge.

V. 41.—*the Christ.*] The King, Messiah; of whom, Isa. xlii. 1.

V. 49.—*this people, who knoweth not the law,*] Among the Jews were, 1. The doctors of the law, the wise men, the scribes, or teachers of the law; *γράμματα* and *νόμος*, "writings" and "law," being synonymous; Hebr. ספרה. So ver. 15. Syr. 2 Tim. iii. 15. the expounders of the scripture.—2. The disciples, or, as in Heb. scholars, of the wise men. One of these is termed sometimes a companion, yet not a rabbi or teacher; not "our excellent doctor," but in the next degree; one of the sons of the prophets; or, as Ezek. xxxvii. 19. (Targum.) one of the same fraternity.—3. The people of the earth; the illiterate man, or one of the many: these are noted by *ὁ ὄχλος οὗτος*, "this rout or multitude, which knoweth not the law." Hammond. עם ארץ, "the people of the earth," is a common phrase con-

trusted with the disciples of the wise, whom they named עם קדש, "the holy people;" but the former they call "the accursed." Lightfoot. So Grotius; who adds that they were deemed "accursed," from Deut. xxvii. 26. as being ignorant, and not able to observe their refinements on the law; (Grotius.) or, as being given up to a spirit of fatal infatuation. Doddridge.—Note: Michaelis would read ἐπάροισι, as "seduced;" but the weakness of the conjecture is shown by Bp. Marsh. Michaelis, par. i. c. vi. §. xiii. vol. i. p. 331.

V. 52.—*Art thou also of Galilee?*] Scoffingly, Art thou of that sect or faction (chiefly from Galilee) who believe in this Galilean? Lightfoot. Grotius.

V. 52.—*out of Galilee ariseth no prophet.*] Galilee was under reproach amongst the Jews; so i. 46. Yet there is one prophet from Galilee: Jonah, of Gath-Hepher, 2 Kings xiv. 25. Jonah i. 1. a town of the tribe of Zabulon, Josh. xix. 13. and consequently in Galilee, Isa. ix. 1. Hammond. Nahum also is mentioned as probably of that country. But it may be with reason supposed, that this direction to "search and look," only directs Nicodemus to consider that no prophecy intimates, that either the Messiah, or any prophet his precursor, is foretold to spring from Galilee. Hence Whitby and others apply this to the Messiah; and he observes, that the multitude, ver. 41. and even these very chief-priests and council, must have known, by the coming of the wise men from the East, that Christ was born at Bethlehem, Luke ii. 15, 18.: yet prejudice had closed their eyes against the truth. Whitby.

V. 53.—*And every man went unto his own house.*] Grotius conjectures that the council might dissolve without coming to a determination; as the Sadducees,

observant of the letter of the law, and willing to oppose the Pharisees, might support the opinion of Nicodemus, ver. 51. yet might afterwards yield, as attached to the Romans, on the accusation læsæ majestatis, of being an enemy to Cæsar, being urged against Christ. Grotius.

CHAP. VIII.

V. 1.—*unto the mount of Olives.*] to spend the night in prayer, as Luke xxi. 37. Matt. xxvi. 36. Or, he might pass the night at Bethany, or Gethsemane. No one could be absent at this feast further than a sabbath-day's journey. So the Rabbins, Gloss. in Pesach, fol. 95. 2. Lightfoot. Grotius.

V. 1—3.—*a woman taken in adultery;*] The doubts concerning the authenticity of this history, including the last verse of ch. vii. and the first eleven verses of this chapter, are fully stated by Simon and by Mill. The leading objections chiefly are, (but all cannot here be recited,) that it is not found in the Alex. Vatic. and some other Greek MSS. nor in the best copies of the Syriac: that in many others it is marked as faulty by an obelisk: that Eusebius relates, that Papias gives a story of a woman accused of many crimes before Christ from the Nazarene Hebrew Gospel, and intimates that this was that legend: that Jerom implies, it is wanting in some copies: that

Chrysostom, in his Comment. on St. John, Origen, Clein. Alex. Cyril, Theophylact, Nonnus, have omitted it; and that there are many errors in the text itself. Hence Beza questions, and Grotius and Hammond, with Le Clerc and Wetstein, reject it.

But to these objections it is replied by Father Simon, from Maldonate, by Whitby also and Mill, that it is noticed by Ammonius in his Harmony of the Gospels, who is much more ancient than Jerom, flor. A. D. 230. and by Tatian, who flourished A. D. 160. that is, sixty years after the death of St. John: (These two authors, Ammonius and Tatian, are much insisted on by Selden :) that it is also acknowledged by Eusebius in his Canons of the Gospels, Can. x. 86. (Selden.): that the errors in the text are very slight ones: that Jerom, lib. ii. adv. Pelag. allows it is found in many both Greek and Latin copies: that he admitted it into the Vulgate; and it appears in all Latin MSS.: that it is mentioned, finally, by Athanasius, Ambrose, and by Augustin, lib. ii. de Adult. Conjug. c. vii. et alibi, who ascribes its omission to the fear lest it give encouragement and impunity to bad women. It is the idea of Mill, that on this account it was marked with an obelisk, that it might not be publicly read, and hence omitted in later copies. The genuineness of the passage is generally held to be established. For an accurate view of the question, see Selden de Uxor. Heb. lib. iii. c. xi. Simon Crit. Hist. of No. Test. lib. i. c. xiii. Mill ad loc. et Prol. No. 251. (Wetstein ad loc. contra.) Whitby ad loc. Rider Fam. Bible ad loc. Michaelis also is of opinion that it is authentic, par. i. c. vi. §. xi. p. 318.

V. 5.—*that such should be stoned:*] “should be put to death,” Lev. xx. 10. “shall die,” Deut. xxii. 22.

When the kind of death is not mentioned, the Jews say, that it always was by strangling. Grotius. Also the masters of tradition say, If a betrothed damsel were guilty, she was stoned; if a wife, she was strangled. Sanhedr. fol. 51. 2. Lightfoot. But it appears from Ezek. xvi. 38, 40. that all adulteresses were stoned. Therefore, either this was the invariable and proper punishment of all kinds of adultery (Macknight.), or the Sanhedrim, towards the Babylonish captivity, finding that crime increase, altered the punishment to lapidation; and continued it for the same reason in the adulterous generation, or times before Christ. Grotius. Or, which is not thought so probable, this was a betrothed damsel. Lightfoot. Selden de Ux. Heb. lib. iii. c. xi. Whitby.—Hammond would suppose the being taken in the fact gave a licence to destroy them in any manner; as the laws of Solon, and of the Twelve Tables. So Philo L. de Joseph. "they are worthy of many deaths." Hence he would derive the custom of lapidation. Hammond. Probably, it was at first, or became in process of time, the constant punishment. Philo and the Christian Fathers use the phrases of "those who were stoned," and "those put to death for adultery," as synonymous. Rider. The Mosaic law, it is stated by Michaelis, has in no case prescribed strangulation, which is a mere invention of later Rabbins. Capital offenders amongst the Jews were either beheaded or stoned: and the latter, though Moses had not determined the kind of death, was the usual punishment for adultery. Michaelis, part i. c. ii. §. xii. vol. i. p. 69. note 17. p. 373.

V. 6.—*This they said tempting him,*] i. e. to say something in derogation of this law of Moses, that they might accuse him of contempt of the law.

Whitby, Paraph. The Romans had then assumed the power of capital punishments. Yet the multitude, witnesses having appeared before the Sanhedrim, exercised that power before the legal sentence in some cases; as of blasphemy, so pretended, in the cases of the martyrs St. Stephen and James the kinsman of Christ in Josephus. If Christ here ordered immediate punishment, they would accuse him to the Romans of encroaching on their authority; if he required a prior sentence from the Romans, they would accuse him to the people of lessening their liberty, or customary privilege. Grotius. See Doddridge. The question was, Had they power to execute Moses's law by putting the adulteress to death? similar to the question of paying tribute. Gilpin. Probably the Romans, according to the jurisprudence of Rome, might have mitigated the laws against adultery. Macknight. This conjecture would give force to the insidiousness of the question; but it may be doubted whether the Romans did not rather leave the national law unaltered in civil cases, as customary in their conquered provinces.

V. 6.—*stooped down,*] Being in a sitting posture (as usual when teaching the people, ver. 2.) he stooped down, &c. Gilpin. It is a question, what he wrote? Answ. Some sentence worthy of memory; as not unusual with the Jews. Grotius. Doubtless something against her accusers: or, he was employed in writing the words he spoke, "He that is without sin," &c. Bede. Fabricius. Wolf apud Macknight. He stooped; and his language in the action implied, that the Pharisees themselves should, as Jer. xvii. 13. be "written in the earth." Or, more properly, in this case ignorance is laudable: *Nescire velle, quæ magister optimus nescire nos vult, erudita inscitia est*: "To be willing to continue

ignorant of what our great master hath thought fit to conceal, is no inconsiderable part of Christian learning." Doddridge.

V. 6.—*as though he heard them not.*] *μὴ προσποιούμενος.* The words appear in comparatively so few MSS. that they are omitted by R. Stephens, ed. 1550. fol. in Beza, Mill, and many other editions. They are, however, rightly translated in the Eng. Vers. the import being, dissimulans, in Thucydides and Polybius. Grotius. So Beza. They are generally esteemed supposititious.

V. 7.—*that is without sin*] Whitby would limit this to the sin of adultery, Matt. xii. 39. Rom. ii. 22. Just. Mart. adv. Tryph. of the Rabbis encouraging this crime, p. 363, 364. But Grotius and others rather hold, that it includes any equal or greater sin.

V. 7.—*let him first cast a stone*] The first stone was thrown by the principal accuser, and of great bulk and weight, and generally fatal. The natural equity of the not condemning, where he that judges doeth the same things, Rom. ii. 1. is illustrated by Grotius from Cicero Verrina. V. Xenophon, Seneca, Pliny, and Salvian. This was not the legal enforcement of the law, which must be done by the judges, be they offenders or not, but a voluntary clamour founded on the love of justice: to which pretence this is a full answer, implying, there is sufficient to amend in their own breasts. Grotius. Also the accusers showed partiality in not bringing to justice the man also. Lardner. Cred, part i. vol. i. b. i. c. 2.

V. 9.—*left alone,*] without any of the Pharisees, or her accusers; yet the apostles remained, and, it may be, some of the people. Thus alone, *μόνος*, vi. 22. Grotius.

V. 10.—*condemned thee?*] “proceeded to punish thee?” for thus κρίνω and κατακρίνω sometimes import in the LXX, Gen. xv. 14. 2 Chron. xx. 12. Ps. ix. 20. Acts vii. 7. Heb. xiii. 4. Macknight.

V. 12.—*I am the light of the world:*] from Isa. xlii. 6. xlix. 6. Mal. iv. 2. Thus i. 4. iii. 19. ix. 5. Luke ii. 32. supra. Grotius. The Jews said this of the first Adam. Buxtorf. Lex. Talm. p. 1321. —Christ applies it to himself, the second Adam. Whitby.

V. 13.—*thy record is not true.*] See note on v. 31. supra. You deceive yourself, and ought to ask the opinion of others. You think that you are the light of the world, but your self-love misleads you. This sense appears from the answer. Le Clerc.

V. 15.—*judge after the flesh;*] Ye make your estimate of me after your own prejudices, vii. 24. (Grotius.) according to my mean extraction and appearance (Whitby, Paraph.), according to your persuasion of a temporal Messiah. Doddridge.

V. 15.—*I judge no man.*] κρίνω for κατακρίνω, as iii. 17. xii. 47. Rom. ii. 1, &c. to pass sentence on no one. I am now a prophet, not a judge. Whitby.

V. 18.—*I am one that bear witness*] Two witnesses were required in the Law, Num. xxxv. 30. Deut. xvii. 6. xix. 15. In the case of a prophet, his testimony of himself, and the miracles of God, were sufficient, Deut. xviii. 15, 21, 22. Le Clerc.

V. 21.—*shall die in your sins:*] From Ezek. iii. 19. Grotius. ἐν τῇ ἀμαρτίᾳ, sing. in this your sin of incredulity and unbelief. Beza. The impending

judgment of the destruction of Jerusalem, shall cut you off in it. Macknight.

V. 24.—*that I am he,*] i. e. your Messiah, ver. 12. and iv. 26. Grotius.

V. 25.—*from the beginning.*] Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. R. Stephens, ed. 1550. and the usual editions, give the word ὅτι as causal: Beza and Mill separate it, ὁ, τι—id, quod à principio dico vobis. Probably, τὴν ἀρχὴν is here rightly translated, “at the first,” LXX, Gen. xiii. 4. xliii. 18, 20. So Nemesius, περὶ φύσ. ἀνθρ. c. xxx. τὴν ἀρχὴν καρτερήσαντες, “having held out at the first, they yielded at the end.” See Jo. Coch. in Excerpta Gemaræ in Sanbedr. p. 280.

The sum of the speech of Christ is, that, though they have raised doubts what he was, he persists in affirming, as he did from the beginning, that he hath not spoken too highly of himself.

The phrase may be taken in another sense, proverbially, as it often is in other authors. Hippocrates, περὶ ἀρχ. ἱατρ. “at the beginning, [the art of medicine was not invented.” So ἀρχὴν in Herodot. in Thalia, cited by Budæus. Melancthon, Ep. p. 511. conjectures, that it here signifies, prorsus, a note of affirmation, “altogether,” or, “even so.” Thus the Chaldee, omnino. So in Alexander Aphrodisæus, οὐδὲ τὴν ἀρχὴν, “not at all,” in many places. Hammond.

It may signify, jam tum, “just now,” or, “just then.”—“I have just now told you who I am—the light of the world,” ver. 12. Onomasticon vetus. Le Clerc.

Τὴν ἀρχὴν is “from the beginning,” or, “before;” Gen. xiii. 4. xli. 20. xliii. 18, 20. Whitby. בְּתוֹכָהּ Hebr.; τὴν ἀρχὴν, Gr.; primum, Lat. Grotius. See

a dissertation on this Greek adverb in Beza ad loc. who prints and renders it thus : τὴν ἀρχὴν ὅ, τι—id quod à principio dico vobis. Augustin very improperly would suppose it a substantive. Beza.

V. 27.—*spake to them of the Father.*] ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. This phrase is the same as vi. 71. viii. 54. ix. 19. and is found in Plato, ἱατρὸς ὃν ἄρτι ἔλεγες, “the physician of whom ye spake;” lib. i. de Rep. p. 581. Whitby.

V. 28.—*When ye have lift up]* on the cross. The testimonies which will succeed, of the resurrection, the ascension, the effusion of the Holy Spirit, and the judgment on this the Jewish nation, will sufficiently show that I am He. Grotius. Whitby.

V. 31.—*If ye continue in my word,*] Matt. xxiv. 13. Heb. x. 35, 36. 2 John 8. Rev. ii. 10. Whitby.

V. 32.—*the truth shall make you free.*] “The truth” is the Gospel, opposed to the ceremonial law; as John i. 17. Macknight. Sir Isaac Newton on Proph. p. 149. had a conjecture, that the “making free” alluded to the sabbatical year then occurring, when the slaves had their liberty; the feast of the Tabernacles being the beginning of the civil year, at which time of the year their freedom commenced. But it seems undoubtedly more general. See Doddridge.

V. 33.—*and were never in bondage]* οὐδενὶ δεδο-
λεύκαμεν. Whitby, after Beza, would show, that they were in bondage to the Egyptians and Babylonians : so Nehemiah, σήμερον ἐσμέν δοῦλοι, “we are servants this day :” and that they esteemed the Roman tri-

bute also a sign of servitude, Jos. Ant. xviii. 1. But Grotius observes that this is not a question of public, but of private, bondage. The Jews misapply the bondage, spoken in an allegorical sense, as they did the bread of life and the living water, by taking it in too literal a meaning; and urge that they were neither subjected to such bondage, by being sprung from a servile race, being Abraham's seed; or had become any man's bond-slaves in another way, from being captives in war; for these are the two usual modes of personal slavery. Grotius. The Jews gloried above measure in being the seed of Abraham, and were infinitely averse to bondage. "We," say they here, "are of the seed of Abraham, of that race who are attached to, and tenacious of, our liberty, and as far as concerns ourselves, were never in bondage to any man." It is not lawful for an Israelite to sell himself, unless for absolute want of food; and that, if even by the order of the Sanhedrim, must be privately, and not in public, as other slaves are sold. Maimon. in Avadim. cap. i. Lightfoot.—Macknight apprehends, that the Jews rightly understood Christ in a spiritual sense, and replied, "We have always held 'the truth,' or a freedom in respect of religion; and, in the midst of the Syrian persecutions, did not forsake the tenets of Abraham, or submit our minds to the slavery of idolatry." Macknight. Then Christ replies, "They were the slaves of sin." Div. Legat. book v. §. 3. vol. iv. p. 104.

V. 84.—*the servant of sin.*] Matt. vii. 23. Ποιῶν ἀμαρτίαν, is, 'to continue in a course of sin.' That ποιεῖν is 'to work,' see Ruth ii. 19. LXX. (Macknight.) Thus Rom. vi. 16. & Pet. ii. 19. Prov. v. 22. Thus ὥσπερ, Isa. xlii. 7. This slavery of the mind, as Rom. vii. 19, 23. the Heathens perceived and expressed; as Cicero, Paradoxis 5. Si servitus

sit obedientia fracti animi—quis negat omnes—improbos esse servos? Thus Arrian, lib. ii. c. 1. (Whitby.) Hence Philo has well drawn the important conclusion, ὅτι πᾶς ὁ σπουδαῖος ἐλεύθερος. Grotius.

V. 35.—*the servant abideth not*] Here the allusion is in some degree changed from a servant of sin to a servant or slave abiding in a house. Of abiding for ever, comp. Gen. xxi. 10. Gal. iv. 30. Grotius. This illustration by Grotius is received and approved by Doddridge.

V. 36.—*shall make you free,*] In some Grecian cities, and probably elsewhere, there was a right of ἀδελφοθεσία, or of adopting brethren, so as to give them the privilege of the family. To this our Saviour seems to allude. Grotius. So Archbp. Tillotson, Sermon on this text.

It has been thought to refer to the custom amongst the Romans of the son's making free, on the father's death, such as were born slaves in his house. Or again; to those Jews, who were partly servants, and partly free. As servants to two partners, and only freed by one of them; or those, who had paid half the price of redemption, but left the other half due. Of such it was held, that he may not eat of his master's lamb at the passover. Gill. Or. Cust. ad loc.

V. 37.—*I know that ye are Abraham's seed :*] According to the flesh, but not by faith; so ver. 39. You want his steady faith, Rom. iv. 18. and ready obedience, Heb. xi. 8, 17. Whitby. My word is too holy for you, and finds no reception in you. Χωρεῖν is 'to receive' here; and thus Euseb. lib. i. c. i. p. 8. οὐκ ἦν πω χωρεῖν, "were not able to receive Christ's doctrine." Thus Matt. xix. 11. and

Philo de mundo, p. 889. "Many things, for their greatness, the world cannot (receive, or) comprehend. οὐ χωρεῖ." Thus οὐδε—τὸν κόσμον χωρῆσαι—John xxi. 25. "the world would not receive the books, for the greatness of the works contained in them." See Whitby note on ch. xxi. 25. infra.; and Matt. xix. 11. supra. Whitby.

V. 41.—*We be not born of fornication ;*] We are no worshippers of idols, as Hos. ii. 4. for it was this metaphorical idea, so frequent in the O. Test. that was meant. They reply, Even with respect to the mind, as well as by our natural descent from Abraham, we are pure. Grotius. Whitby.

V. 44.—*a murderer from the beginning,*] The two sins for which Christ chiefly reproves the Jews here, are, the attempt to take his life, and their contempt of the truth. By both these he shows that they resemble, or are under the influence of, the evil spirit. Ἐπ' ἀρχῆς, with the Hellenists, is taken in the same sense as מַעַל, Josh. xxiv. 2. Isa. lxiii. 16, 19. So Acts xxvi. 4. 1 John iii. 8. He was a murderer, and a liar, in the same act of deceiving the first man, and thus bringing death into the world. Thus Wisd. ii. 24. Rom. v. 12. Grotius. So Whitby—Of the general wickedness of the Jews in that age, see Jos. B. J. lib. v. cap. 26, 37. and Lardner Cred. part i. b. i. ch. 6. vol. p. 304—310. Doddridge.

V. 47.—*He that is of God*] He that resembles him in holiness and goodness. Whitby. Grotius.

V. 48 — *thou art a Samaritan,*] As the Jews bore a mortal hatred to the Samaritans, in common language the word Cuthæan, Cuthite, or Samaritan,

was a term of reproach amongst the Jews. So idolaters are called Aramæans, or Syrians, Deut. xxvi. 5. a Syrian being also a reproachful name. See Le Clerc on Gen. xxxi. 20. Thus we at present call cruel men Turks; and the covetous, Jews: not that they looked on Christ to be a Samaritan; or else possibly it might arise from his talking with the Samaritans, John iv. 9. esteeming him a deserter of their Law. Hammond.

The reproach was, that, like the Samaritans, you oppose our tenets and principles, iv. 20, 21. *supra*. Grotius. You are more like a Samaritan, than one of the race of Abraham. Doddridge. They could not absolutely intend to assert that he was a Samaritan, being then in the Temple, at the treasury in the court of the women, where the Samaritans were never admitted. Lightfoot.

V. 48.—*and hast a devil?*] a lying spirit; saying, that the children of Abraham are not the children of God; (Whitby.) or, “is mad;” the phrases being similar, John x. 20. See note on vii. 20. *supra*. Grotius. Macknight.

V. 51.—*never see death.*] *θάνατον οὐ μὴ θεωρήσῃ εἰς αἰῶνα*, shall not see death for ever, 1 Cor. xv. 54. 2 Cor. v. 4. “shall live for ever,” as John vi. 58. Whitby.

V. 56.—*rejoiced to see my day:*] Rather, *ἡγαλλιάσατο*, Syr. ܡܕܒ, cupiit diem meum, valdè expetivit (Grotius.) desired, as Luke x. 24. vehemently wished to see my day (Whitby.), leaped forward with joy to see it, Blackwall, *Sacr. Class.* vol. i. p. 46, 48. Doddridge. My day is “the time of coming;” so Joel ii. 1. Amos v. 18. Thus the days of the Baptist, Matt. xi. 12. (Whitby.) The sense is: Abraham vehemently desired to see how the pro-

mise of blessing all nations in him would be accomplished, Grotius; or, to know the time when it would come, Whitby.

V. 56.—*and he saw it,*] afar off, Heb. xi. 13. Grotius; by the eye of faith, 1 Pet. i. 10, 11, 12. Whitby. Probably he was favoured with a particular revelation to that effect. Warb. Div. Leg. vol. ii. p. 589. Doddridge.

V. 57.—*not yet fifty years old,*] Christ had then scarcely completed thirty-three years. But his austere and laborious course of life made him appear of a greater age. Le Clerc. Other commentators hold that he might be near forty.

V. 57.—*not yet fifty*] a general or round number; not to be taken literally. Fifty years was a determinate period; as the time of the jubilee; (or the time of superannuating the Levites, Num. iv. 23, 35, &c. Lightfoot.) Though it may be more than Christ's real age, it is nothing compared with the time from Abraham. Grotius.—Irenæus showed want of judgment, when he concluded hence, and from an uncertain apostolical tradition, which is against the express testimony of many of the Fathers, whom see in Whitby, that Christ was now turned of forty years of age. Iren. lib. ii. c. 39. Beza. Whitby. Doddridge. See note on Luke iii. 23.

V. 59.—*stones to cast at him:*] Probably loose stones, with which they were repairing the Temple. Lightfoot.

V. 59.—*out of the temple going, &c.*] These last words of the verse, *διελθὼν, κ. τ. λ.* are supposed, by Erasmus, to have been added from Luke iv. 30. as they are not noticed by Chrysostom or Augustin, nor found in the Vulg. (nor are they in the Camb.

and some few other MSS. Mill.) also, καὶ παρῆγεν οὕτως, to have been inserted to connect this verse with the beginning of the next chapter. Erasmus. Beza. Grotius.

CHAP. IX

V. 2.—*this man, or his parents,*] The Pythagorean opinion of the transmigration of souls, and that it was regulated according to the degree of proficiency in virtue or in vice, had long before this time been imbibed by some of the Jews. See Wisd. viii. 19, 20. The several degrees of merit or demerit were supposed to be recompensed by a removal into a more perfect or inferior body. See Alcinous in Dogmat. Platon. The present question seems to have arisen from this source. Hammond. Le Clerc. That souls were immortal, and hovering in the air, were chained to bodies, was an opinion of the Essenes, Jos. B. J. lib. ii. c. 12. p. 787. F. G. and that some of these souls, after emancipation, return back to be again placed in other bodies, παλινδρομοῦσι αἰθίς. See Philo de Somn. p. 455. D. Whitby, from Grotius.

V. 3.—*but that the works of God should*] Supply; “but ‘this came to pass’ that the works,” &c. So xiii. 18. xiv. 31. He was born blind, that Christ might show his miraculous powers. Grotius. Whitby. On the same account, there probably

were at no time before or since so many instances of possessions by evil spirits permitted by the Deity. Le Clerc.

V. 4.—*while it is day*.] during the little time that I abide on earth. Christ seems to speak this as prefatory to his next miracle, ver. 14. on the sabbath-day. It is a reason to his disciples why he should seize every opportunity, and not defer it to the day following. Le Clerc.

V. 5.—*I am the light of the world*.] Christ takes occasion to allude, as he frequently does, from present objects to spiritual; and here, on the cure of this blindness, to call their attention to his spiritual light. See i. 9. viii. 12. xii. 35, 36. Whitby. Grotius. Instances of these allusions, drawn from miracles, when he performed them, as emblems of spiritual things, are Luke iv. 18. Matt. ix. 5. John v. 27, 35. Luke x. 17, 18. John ix. 39. Macknight.

V. 7.—*wash in the pool of Siloam*.] in the Chaldee pronunciation of his age for Σιλωά. Grotius. The fountain of Siloam discharged itself by a double stream into a two-fold pool. The lower, or the pool of Fleeces, *תלש*, Neh. iii. 15. and this *תלש*, which properly means 'sent,' ἀπεσταλμένος. The Evangelist adds the interpretation to distinguish them. Lightfoot. Or, he may allude to the name of Shiloh; He that was sent, the Messiah; Isa. viii. 5, 6. xxxv. 5, 6. So iii. 17, 34. v. 36, 38. See note on v. 3. supra. Grotius. Whitby.

V. 8.—*that he was blind*.] Instead of *ὅτι τυφλὸς ἦν* here, *ὅτι προσαιτῆς ἦν*, "because he was a beggar," in a parenthesis (Mill.), and usually seen in public, is the reading of the Alex. Cant. and many MSS.

of the Vulg. Syr. Copt. Arab. Æthiop. and other versions, of Chrysostom, Cyril, Theophylact, and is approved by Grotius and Mill. See Mill ad loc. et Prol. No. 756. Küster.

V. 8.—*sat and begged?*] The form of begging amongst the Jews was expressive : וְיָ, "Deserve," or "do thyself good by me:" recommend thyself to God by this work of charity in relieving me. Light-foot. Whitby.

V. 11.—*A man that is called Jesus*—] He must have had some knowledge who he was, or he would not so readily have obeyed his commands. This he would easily obtain from his guide, or from the disciples. Whitby.

V. 12.—*I know not.*] The discrepancies of the harmonists here are not easily reconciled. Some with much reason urge the improbability that Christ, when secretly withdrawing from the rage and stones of the multitude, should have leisure to work this miracle : they place it, therefore, after Luke xviii. 14. at the feast of the Dedication. Macknight palliates this improbability by representing, that the divine power could in any case secure our Lord and his disciples from the rage of the crowd whilst he performed it. Or rather, that it might have been done at a distance from the Temple, as he passed through the town towards the country ; and that the rage of the people being inflamed by the miracle, Christ did not return to Jerusalem again, or see the man, till the feast of the Dedication, about two months after the time when the miracle was performed. This he says is favoured by John x. 22. and is not contrary to ix. 35.

V. 13.—*to the Pharisees*] i. e. to the Council, in

which were many Pharisees. Grotius. This mode of expression is usual with this Evangelist, as i. 24. iv. 1. viii. 3. xi. 46. Lightfoot. Here was the fulfilment of Isaiah's prophecy, xxxv. 5. that the Messiah "should give sight to the blind," brought before the immediate cognizance of the Sanhedrim; (so that they remained without excuse,) Whitby.

V. 16.—*keepeth not the sabbath-day.*] See note on Matt. xii. 7. *supra*.

V. 22.—*put out of the synagogue.*] This is supposed to have been the Niddui, the first and most moderate excommunication. See note on Luke vi. 22. *supra*; also Buxtorf in voc. Niddui, p. 1306. Whitby. Hammond here persists in following Selden in the opinion, that the synagogues were general or popular assemblies, as well as religious; of which see note on Matt. vi. 5. *contra*.

V. 24.—*Give God the praise:]* For this cure. Whitby. Or, Δὸς δόξαν τῷ Θεῷ, "Give glory to God;" a common adjuration of the Jews; by confessing the fraud and delusion that has been used. Thus Josh. vii. 19, Simon tr. Vulg. N. Test. ad loc. Beza. Grotius. Macknight. See note on Matt. xxvi. 63. *supra*.

V. 25.—*Whether he be a sinner,*] Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα, "That he is a sinner, I know not;" for he proves that Christ was not a sinner, ver. 31. Εἰ hath often this force, as, "Do I not know, εἰ σήμερον, that to-day I am king?" 2 Sam. xix. 22. So, "Let Solomon swear, εἰ οὐ θανατώσει, that he will not kill." 1 Kings i. 51. Whitby ad loc. and note on Acts xxvi. 8. 1 Tim. v. 10. But it is taken in the common acceptation, "whether he be," &c, by most

commentators ; as Grotius. So Doddridge. Macknight.

V. 31.—*that God heareth not sinners :*] This is doubtless a general maxim or proverb, as Ps. lxvi. 18. Isa. i. 15. and elsewhere. But here the context (ver. 16, 24.) restrains it to false prophets, whom God does not favour by granting miracles to their intercession. Grotius. So Whitby.

V. 31.—*and doeth his will, him he heareth.*] This is also proverbial ; as Ps. xxxiv. 15. Thus the Greek :

Εὐχῆς δικαίας οὐκ ἀνήκοος Θεός.

Grotius.

Thus also Achilles, in Homer, Il. A. 218.

“Ος κε θεοῖς ἐπιπείθεται μάλα τ’ ἔκλυον αὐτοῦ.

Beza.

V. 32.—*of one that was born blind.*] This was esteemed by the Jews a peculiar sign of the Messiah. That he should open the eyes of the blind, Midrash in Ps. cxlvi. 8. Isa. xlii. 7. i. e. of those born blind, was a miracle never known to be wrought by Moses or any other prophet. Grotius.

V. 34.—*Thou wast altogether born in sins,*] Thou wast born blind as a punishment probably for the sins of thy parents ; no wonder thou art wicked thyself, and a favourer of this sinner. Whitby. Le Clerc. Doddridge. Macknight. Or, no more than as Ps. li, 5. lviii. 3. Isa. xlviii. 8. And thus Chrysostom : “Thou wast always, from thy infancy, a sinner.” Grotius.

V. 35.—*cast him out :*] ἐξέβαλον, cast him ignominiously out of the council ; as the word is used,

Acts vii. 58. xiii. 50. et alibi. Grotius. Not only cast him out, but passed a sentence of excommunication (implied in ver. 22). Beza. So Doddridge. Macknight.

V. 37.—*both seen him, and*] That the first *καί* is “both,” is very evident; but Whitby would interpret the aorist, *ἑώρακας*, in the present tense. See the note on xx. 17. infra. “Thou both seest him, and he talketh with you.” So i. 26. *ἕστηκεν*, “one stands—” v. 45. *ἠλπίκατε*, “Moses, in whom ye trust—” xi. 27. *πεπίστευκα*, “I believe—” See Luke viii. 20. Acts i. 11. xii. 14. Rom. v. 2. 1 Tim. iv. 10. Glassius de Verbo, L. iii. Tr. iii. Can. 46. Whitby. But other commentators render it in the past, as usual: “Thou hast seen him—”

V. 39.—*For judgment I am come into this world;]* Or, for condemnation: an allusion, as usual with him, to his late miracle. This will be the effect of my coming: Those that are blind, the ignorant, the rude and simple, that sit in darkness, shall receive light: but the most clear-sighted learned men, the Pharisees, &c. who think they see, or are in the light of the Law, or of their Traditions, will not see the things before their eyes; and, their light of the Law being taken from them, they will remain in darkness. Whitby. Grotius. Hammond, Paraph.

V. 39.—*that they which see]* *Ἰνα* here is not causal, but only consequential. So some of the Fathers: This will be the event or consequence of my coming; thus, “I came not to send peace,” &c. So *ἵνα*, ver. 2. Rom. i. 20. 1 Cor. xi. 19. Whitby.

V. 41.—*If ye were blind,]* If ye were really blind, as these rude and simple people, (or as the Gentiles; Whitby,) ye should have no sin of infidelity. But

now you arrogate to yourselves the knowledge of the Law and the Prophets, Rom. ii. 19. (Beza.) which lead you to the gospel, and yet will not receive its approaching light; therefore your sin remaineth. Whitby.

V. 41.—*ye say, We see;*] The usual name of the wise men was ὁπρῶς, *videntes*, “those who see.” Grotius.

CHAP. X.

V. 1.—*into the sheep-fold,*] See Ezek. xxxiv. 23. and 1 Pet. v. 4. The Messiah is here described under the similitude of the good shepherd. And thus Xenophon: *παραπλήσια ἔργα νομῆως ἀγαθοῦ*—“the works of a good shepherd, and of a good king, are perfectly similar.” Grotius.—Lightfoot refers to Zech. xi. as the fullest description in the O. Test. of the great shepherd of souls.

The adscititious circumstances of this parable, as “the porter that openeth,” &c. are variously allegorized, according to the fancies of different commentators. But perhaps they may more judiciously be left, with Grotius, unexplained, as being only accidental parts of the description.

V. 3.—*he calleth his own sheep—and leadeth them*] In Judea, and throughout the East, the sheep were accustomed to follow the shepherd, instead of being

driven before him, as with us at present; Ps. xxiii. 2, 3. lxxvii. 20. lxxx. 1. Of his own sheep, see note on vi. 37. Hammond. Sir Isaac Newton apprehends, that the sheep kept in folds for the sacrifices, near the Temple, gave occasion to the parable; and that Christ here alludes to what was peculiar in those folds, that in them the door, being kept locked, excluded not only the thief, but the shepherd, till opened. But the leading out the sheep to pasture, &c. does not agree with that circumstance: nor is it a probable image to compare the people of God to sheep kept in a fold or pen to be sacrificed. In these countries, infested by wild beasts, the fold probably was in general secured by a door, and a servant or porter left to watch in the night; whilst the chief shepherd came to lead them out to pasture in the morning. Doddridge.

V. 8.—*came before me*] All that came under pretence of being their king, or their Messiah; as Theudas, and Judas of Galilee, mentioned by Gamaliel, Acts v. 36, 37. Only note, that this Theudas was not the same as that in Josephus, Ant. xx. 2. who was destroyed by Cuspius Fadus ten years after the council in the Acts; for this Theudas is mentioned as prior to Judas Gaulonitis, who appeared in the latter end of Augustus, or about the birth of Christ. Jos. Ant. xviii. c. 1, 2. Of the multitudes who began seditions under Sabinus and Varus, every one was made king, βασιλεύς. Ant. xvii. 12. The time, ὁ καιρὸς, says Josephus, when they expected their Messiah, made many usurp the kingdom. B. J. lib. ii. c. 6. Whitby. But Lightfoot observes that neither Judas Gaulonitis, or the Theudas in the Acts, as far as appears, claimed to be the Messiah; nor indeed, perhaps, did any other before the true Messiah came. He refers the passage, therefore, to

the three shepherds, Zach. xi. 8. interpreting them of the Pharisees, Sadducees, and Essenes, who opposed our Lord. And thus Macknight: only he would give a different import to *πρὸ ἐμοῦ*, and explain it, as coming into his presence to tempt him; *πρὸ* being applied to place as well as time; as Acts v. 23. *πρὸ θυρῶν*. Luke vii. 27. *πρὸ προσώπου*.—But it appears a very forced construction in the present text. It may rather be thought, with Grotius, that such as Theudas, &c. may be meant: though they only fascinated and led the people to insurrection, and did not lay claim to the high character of the Messiah.

V. 10.—*have life, and—more abundantly.*] eternal life (Grotius.), more abundantly than in the provision of it by Moses. Doddridge. *Ζωή*, as *βίος*, may mean only sustenance, that preserves life; as Mark xii. 44. Deut. xxiv. 6. In Homer, “provision for life.” Whitby,

V. 11.—*the good shepherd*: Isa. xl. 11. Ezek. xxxiv. 23.

V. 16.—*other sheep—not of this fold*:] The Gentiles, whom he intended to call to him.

V. 18.—*I lay it down of myself.*] Grotius on ver. 11. explains *τίθεσθαι ψυχὴν* to mean no more than to expose his life to danger; or, “put our lives in our hands;” as Judg. xii. 3, 1 Sam. xxviii. 21. Thus Acts xv. 26. Thus *παρθέμενοι κεφαλὰς*, Odyss. B. and *ψυχὰς παρθέμενοι*, Odyss. Γ. where the Scholiast, *ἀφειδήσαντες ἑαυτῶν*. and so Plautus, *caput periculo ponere*. Grotius ad ver. 11. Here also he would understand *πάλιν λαβεῖν αὐτήν*, to rescue it from danger. But *τίθεσθαι τὴν ψυχὴν*, put absolutely, is only used in the N. Test. and there



only by this Apostle : and it always imports to die, or to give the life to death : as xiii. 37, 38. xv. 13. 1 John iii. 16. and that must be the sense here. Whitby.

V. 20.—*and is mad;*] See note on vii. 20. *supra*.

V. 22.—*the feast of the dedication,*] A feast instituted by Judas Maccabeus in memory of the restoration of the Altar and Temple when profaned by Antiochus Epiphanes, 1 Macc. iv. 59. 2 Macc. x. 8. Jos. Ant. xii. c. 11. Beza. Grotius. This feast was celebrated on the 25th of the month Cisleu, which that year fell on the 5th of December. Le Clerc. It is named the feast of Lights, *καλοῦσιν φῶτα*, (Jos. ubi *supra*.) from the burning of lamps, or lights, without intermission, for the eight days of the feast. Grotius. It could not be the feast of the Dedication of the Temple, made by Solomon, and renewed by Zorobabel ; for we read of no annual feast appointed at either of them. And also, “ it was winter ; ” but the dedication of Solomon’s temple was in autumn, in the seventh month, 1 Kings viii. 2. and of Zorobabel’s in the month Ada, Ezra vi. 15. in the entrance of spring ; but this in December. Whitby.

It is true that Calmet, and, it should seem, Basnage, as quoted by him, Ant. Jud. tom. i. p. 103. apprehend this feast to have been in memory of the opening, or dedication, of Herod’s temple, mentioned in Jos. Ant. xv. 14. and which took place the day of his accession to the throne. Calmet, Dict. art. *Dédicace*. But their opinion is singular. It does not appear that there was any annual commemoration of this latter feast. And the Jews certainly held, that Herod’s temple, so called, was only the second temple of Zorobabel improved and enlarged.

There can be no doubt, from the Talmud and Maimonides, that this feast referred to the purifying of the temple by Judas Maccabeus. Thus the Rabbins have a tradition, however false, that the Greeks defiled all the oil in the temple. When the Asmoneans, or Maccabees, prevailed, they found only one vial of oil remaining under the seal of the high-priest. This single vial, by a kind of miracle, supplied the lamps for eight days. Hence, the succeeding year, they instituted the feast with lights for eight days. Schabb. fol. 21. 2. So Maimonides; who adds, that he, who honours this feast much, lights a candle for each person in the house; the second day, two for each, &c.; so that a house of ten persons, on the eighth day, had fourscore lights. Maimon. in Chanuchab. cap. iv. Lightfoot.

It is particularly to be observed, that, though this feast was of human institution, our Lord honoured it with his presence; and that such festivals may allowably be appointed, though not by divine command.

V. 23.—*in Solomon's porch.*] In the long portico or colonnade on the east side of the temple, built by Solomon, and the only part then remaining of his works. It is described by Josephus, Ant. viii. 2. and xx. 8. and mentioned also Acts iii. 11. v. 12. It was partly built over a valley of great depth, which was raised to the level of the mount by works of stone; of the height, from the bottom of the valley, of 400 cubits. Jos. B. J. v. 14. et Ann. xx. 8. It was a usual place of resort for the Jews worshipping in the temple, especially in the winter. In the second temple, at least as repaired by Herod, the whole outward court of the Gentiles, being a square of 500 cubits, or of 750 feet, and which encompassed the other buildings, was formed with a double

στοά, or colonnade: only on the south it was yet more magnificent, and had a treble portico. Thus Grotius acquaints us that some of the learned apprehend the word ἀνατολικήν (στοάν, Jos. Ant. xx. 8.) the eastern portico, to be a mistake for νοτίον the southern. They may form their conjecture on the στοή βασιλική, or the royal and most superb portico, being on that side. Jos. Ant. xv. 14. But Lightfoot and the other writers on the temple do not countenance this opinion. Lightfoot, Prospect of Temple, c. viii. vol. i. p. 1061.

Le Clerc conjectures, that the word χειμῶν, "it was winter;" means only, it was a storm of rain; and hence the walking under the portico. But it more probably relates to the time of year.

V. 24.—*make us to doubt?*] Or, suspend our mind? This was probably a suspense rather of fear than hope. They so much desired a splendid and temporal Messiah, that they might doubt or fear lest Christ in his humiliating state, yet showing such miracles, were that personage. Lightfoot.

V. 24.—*plainly.*] παρρησία, as xvi. 29. Grotius.

V. 25.—*I told you and ye believed not;*] Not in so many words, but with sufficient openness, as when he called himself a shepherd; for under this designation the Prophets spoke of the Messiah. See Ezek. xxxiv. 23. xxxvii. 24. Zech. xiii. 7.—to which passages Christ seems to allude. Le Clerc. Doddridge.

V. 26.—*because ye are not*] οὐ γάρ ἐστε: this is rightly rendered "because." Christ, as in other places, gives the reason why they believe not. So viii. 43. (45, 47.) Here it is not consequential only, for γάρ is a rational particle pointing out the

cause. Whitby; whom consult, and compare with Beza on this text.

V. 28.—*they shall never perish,*] Through any defect on the part of Christ; but that they may perish by their own negligence, Heb. xii. 15. 2 John 8. Rom. xi. 20, 21. see Whitby ad loc.

V. 35.—*unto whom the word of God came,*] πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, "to whom the word of God was;" or, "was spoken:" which implies giving authority, or a commission to preach. In Ps. lxxxii. 1, 6. the rulers of the Sanhedrim are called gods: "I have said, ye are gods, and ye are all the children of the Most High." If he called those gods, who were the ordinary judges of that time, chosen by men, and advanced to that office only by the imposition of the hands of the Sanhedrim; how much more may he, whom God the Father hath sent, and sanctified by the voice from heaven, style himself the Son of God! (So Lightfoot.) The book of Psalms is sometimes named the Law, John xii. 34. The whole O. Test. is also sometimes called the Law and the Prophets. Otherwise, properly the book of Psalms is included in the third branch, the Hagiographa. Hammond. Πρὸς οὓς ὁ λόγος, κ. τ. λ. imports those whom God instructs by his mandates, and who act in his name. (So Lightfoot.) So דבר, as mandatum, is used, 1 Chron. xxvi. 32. and the judges act thus, 2 Chron. xix. 6. Grotius. That, here, ἐγένετο imports "was," is agreed by Whitby: who refers to Exod. xxii. 28. and mentions God's prophets, as Moses and Samuel; and his judges, as Joshua and others; who had the divine assistance and support for the performance of those offices. Whitby ad loc, et Paraph.

V. 40.—*And went away again beyond Jordan,*] Into Berea. The country is thus described by Josephus, Bell. Jud. lib. iii. 4.: Perea, though much greater in extent than Galilee, is for the most part desert and rocky, and unfit for corn. The soft land and plains are very fruitful; but it chiefly produces olives, vines, and palm-trees, being watered with torrents and with perennial springs. It extends from Machærus to Pella. Its breadth is from Philadelphia to the Jordan. It is bounded by Pella on the north, by Jordan on the west, by Moab on the south, and to the east by Arabia (Deserta) and Silbonitis. Macknight.

CHAP. XI.

V. 1.—*was sick,*] ἀσθενεῖν, Hebr. נָכַח, is used to express also a severe sickness; as Matt. x. 8. Luke iv. 40, &c. Grotius.

V. 1.—*Lazarus,*] So in the Jerusalem Talmud, very frequently, R. Lazar, for R. Eleazar. In the Jerusalem dialect it is not unusual, in some words that begin with א, to cut off that letter. Thus, מֵי מַר, “what saith the master?” for מֵי אֵמַר, &c. Lightfoot. See note on Luke xvi. 19. supra.

V. 1.—*of Bethany,*] ἀπὸ Βηθανίας ἐκ τῆς κώμης. Thus John i. 44. ἀπὸ Βηθσαῖδᾶ ἐκ τῆς πόλεως. Ἐκ τῆς κώμης is only an explanation of Bethany. The change of the preposition is no reason to suppose that Bethany and the village were different places. Grotius.

V. 1.—*and her sister Martha.*] Martha is a Syriac name found in Plutarch, *vita Marii*. And in Tacitus, Martha, for Martina, should be twice read, as the name of a Syrian woman. Grotius. The name is frequent in the Talmudists. Lightfoot.—The remarkable history of Lazarus is probably omitted by the three other Evangelists, because Lazarus was yet living when they wrote their Gospels. It is the received tradition, says Epiphanius, *Hæres.* 65. §. 54. that Lazarus lived thirty years after he was raised from the dead. Grotius therefore apprehends that they would not publish this history of him during his life, lest the Jews should be provoked to cut him off. The last of these three Evangelists, says Theophylact, wrote within fifteen years after our Lord's ascension; St. John, at the earliest, thirty-two years. Whitby, from Grotius. Also, within fifteen years, the miracle was fully known in the Church. When St. John wrote, about sixty years after, say the ancients, by the death of Lazarus, and of most of the witnesses then present, the memory of it might be impaired; and it might require, to perpetuate it, a more full recital. Whitby.

V. 2.—*that Mary which anointed the Lord*] This was not spoken, as has been thought, of Mary Magdalen. This Mary anointed the head and feet of Christ, xii. 3. But it is no-where said that Mary Magdalen performed that pious act. St. Luke, vii. 37. describes also another woman who anointed his feet: but in the next chapter he speaks of Mary Magdalen, not as describing her by that circumstance, or what she had done, but by Christ's cure of seven devils, Luke viii. 2. And thus Mark xvi. 9. Whitby. See note on Luke vii. 37. viii. 2. Matt. xxvi. 7. *supra*. —Note: This anointing did not take place before the

death and raising up of Lazarus : but St. John speaks of it as done, and well known, at the time of his writing the Gospel. Thus of Judas, afterwards the traitor, Luke vi. 16. and of Simon, afterwards named Peter, Matt. iv. 18. x. 2. So Theodor. Mopsuest. et Leontius. Beza. Grotius. So Whitby.—Lightfoot indeed would suppose, that the aorist here should have its full force ; and that the anointing of Christ, mentioned here, had really taken place before the sickness of Lazarus ; was indeed that related Luke vii. 37.—and was then performed by this Mary, the sister of Lazarus ; observing, that this pious attention to Christ might well be the cause of his familiar intercourse in the family of Lazarus, insomuch that they freely sent for him when Lazarus was sick.—But he is rather singular in this opinion.

V. 4.—*This sickness is not unto death,*] Not so as death prevails over the rest of mankind, who continue under its power to the last day. So 1 John v. 16, 17. “ a sin not unto death ;” under which it is not likely the offender should remain for ever in a state of spiritual death. Le Clerc. “ Not unto death ;” but that the Son of God might be glorified in showing his almighty power, as John v. 22, 26. and that he could fulfil his promise, made John vi. 39, 44, 54. So Christ expounds it at ver. 25, 26. Whitby.

V. 6.—*he abode two days*] Not coming to Bethany till the fourth day, ver. 17. that all pretence of Lazarus not being really dead, but only in a deliquium, might be taken away. Whitby, from Grotius.

V. 9.—*twelve hours in the day ?*] The Jews through the year divided the day into twelve hours.

Simon. Trans. N. Test. Vulg. Christ applies his observation in this manner; "Now my day and hour yet lasteth, ix. 4. and I shall escape their malice till the night of my passion cometh." Whitby.

V. 11.—*sleepeth*;] i. e. is dead. It was a usual Hebrew phrase: both of the good, as of Moses, Deut. xxxi. 16. of David, 2 Sam. vii. 12. Psal. xiii. 3. and also of bad men, Ps. lxxvi. 5. Dan. xii. 2.; and especially of the kings of Israel and Judah. *רָמַח*, he slept, is used, saith Buxtorf, by the Talmudists. The Jews might apply it, as St. Paul, 1 Thess. iv. 13. in opposition to the perpetual sleep of the heathens. Whitby. But, in truth, the phrase prevailed indifferently with the heathens also. See note on Matt. ix. 24. supra.

V. 15.—*ye may believe*;] that seeing the miracle ye might more firmly believe. Thus ii. 11. "I am glad that I was not there; for, if present, I could not have resisted the importunity of his sisters and friends to relieve him." Whitby. Grotius.

V. 16.—*that we may die with him.*] He said this through fear, and want of faith; "that we also may die with Lazarus, for we have no chance of escaping." Grotius. Or, he said it through affection for Christ; "that we may perish together with our Lord, and not suffer him to fall alone into the hands of the Jews." Clark, Paraphrase.

V. 19.—*came to Martha and Mary,*] *πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας.* This is no more than an elegant Greek periphrasis, which the Vulgate has rightly translated by *ad Martham et Mariam.* Beza.

Grôtius allows that the Grecism is well known ; but thinks, here, that the whole family might be included, as *οἱ περὶ τὸν Παῦλον*, Acts xiii. 13. To which Whitby replies, that they could not come to the household to comfort them concerning their brother ; and therefore *περὶ*, with an article prefixed, must be rendered as usual with the Greeks, who say, *οἱ περὶ Πλάτωνα*, for Plato ; *οἱ περὶ Πρίαμον*, for Priam. See Stephan. Lex. et Budæus. Whitby. So Scapula, vdc. *Περὶ*. Interdum periphrasin facit, ut *οἱ περὶ Σωκράτην*, i. e. Socrates.

V. 19.—*to comfort them*] The mourning of the Jews lasted seven days ; yet was continued in some degree for thirty, during which time the friends and relations came purposely to condole with them. The ceremonies are in Lightfoot. When they returned from the grave, the mourner was surrounded with a numerous circle, of ten at the least, who paused, and sat down to comfort him seven times in his return. On entering the house, all the beds, or couches, were found lowered in token of sorrow, and that they might sit on them as if sitting on the ground. The mourner himself sat chief ; from Job xxix. 25. The comforters did not speak till the mourner brake silence, &c. The first three days of weeping were the most severe ; but during all the thirty he continued a mourner. Lightfoot.

V. 26.—*shall never die.*] Or, shall not die for ever ; *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*. Whitby.

V. 31.—*and comforted her,*] Mary, it should seem, was the principal mourner ; who sat weeping on the ground in the house.

V. 33.—*groaned in the spirit,*] Ἐμβριμῶν answers to the Hebr. *נָחַם* ; and thus the LXX, Lam. ii.

6. It expresses any strong emotion of the mind—
 “was moved in his spirit” Grotius. Whitby.

V. 33.—*and was troubled.*] *ἐτάραξεν ἑαυτὸν*. *Τα-
 páρρεσθαι* is to be troubled with any passion; but in
 this Gospel, chiefly with grief. See xii. 27. xiii. 21.
 xiv. 1, 27. He troubled himself, in the Greek, is,
 from the Hebrew *hithpaél* (Grotius.), used for the
 passive. Hammond.

V. 35.—*Jesus wept.*] So Luke xix. 41. xxii. 44.
 Grotius.

V. 38.—*It was a cave,*] See note on Matt. xxvii.
 60. xxviii. 1. *supra*. The stone lay probably at the
 side, to close up the entrance of it, (not over it,) and
 the corpse let down with cords, or he could by no
 means have easily come forth. A sepulchre of Laza-
 rus, with a descent of twenty-five stairs, is now shown
 at Bethany, Maundrell, p. 79. Sandys's Trav. p. 196.
 Rider. But there is little (indeed no kind of) de-
 pendance on such antiquities. Doddridge.

V. 39.—*been dead four days.*] Rather; it was now
 four days, *τετραήμερος*, since he was buried. Mac-
 knight. For the first three days of weeping they
 visited the grave, with some indistinct notion that the
 spirit hovered round it, and that the corpse might yet
 return to life. On the fourth day, the countenance
 changed, and all hopes of that kind ceased. Then
 followed the four days of lamentation. Maimon. in
 Gerush. cap. xiii. and the Talmudists. Lightfoot.
 Whitby.

V. 43.—*with a loud voice,*] That it might appear
 to all that even the dead were subject to his voice.
 Whitby.

V. 44.—*with grave-clothes*;] *κερίαις*. It is the idea of Grotius that the body was swathed from head to feet, in the manner of the Egyptian mummies, (or statues, *icones Ægyptiacæ*); and thus, saith he, Nonnus ad loc.

Καὶ ἐκ πόδος ἄχρι καρῆνου
Σφιγγόμενον πλέκῃσιν ὅλον δέμας εἶχε κερίαις.

Thus of Christ, xix. 40. *infra*. Binding, therefore, hand and feet, is to be understood, as Pliny, of infants (when in swaddling clothes), *jacent pedibus manibusque devinctis*. Thus Augustin: *Institutæ, quibus totum corpus Christi alligatum est*: and also Basil. Hence, Acts v. 6. the dead man is said *συστέλλεσθαι*, i. e. involvi, with the fasciæ, which is the word here used by the Syriac, from the Latin, to express *κερίαις*. And so the Hebrew word below is מְכַרְּיִם. Grotius. See note on John xix. 40. *infra*. But it is not easy to suppose that the body of Lazarus was so involved that he could not readily come forth from the tomb. More probably, the body was only slightly wrapped in a large linen cloth, tied at the hands and feet. Ward's *Dissertat.* p. 151. *Rider*.

V. 44.—*with a napkin*.] *σουδαρίφ*. This word was adopted in the Syriac and Hebrew; and thus Nonnus ad loc. et. c. xx. 7. The Greeks had it, as Pollux informs us, from the Latins. Ruth iii. 15, the *stamneum*, as D. Kimchi, is rendered סֻדָּרִי in the Chald. Paraphrase. And thus, Exod. xxxiv. 33. *κάλυμμα*, the veil of Moses. The sudarium for the dead is noticed by the Talmud de Sepulturâ, and by Maimonides. Add Servius in *Æn.* xi. speaking of Pallas, alterâ (sc. veste) caput ejus velavit. Homer, of Patroclus; and of Penelope, *Odyss. B.* Grotius. If the Jews buried as the Egyptians, the face was not

covered, but the napkin or cloth only went round the forehead, and under the chin; so that on returning to life he might easily see his way out of the sepulchre. Doddridge.

V. 48.—*and the Romans shall come,*] The sense of the verse is very obvious. The Jewish writers talk of an armillus, ארמילוס, that was to come to destroy them: by which it is supposed that they mean the Romans—the word resembling Romulus. But the Rabbins are full of idle fictions.—Of this word see Buxtorf. Lex. Talmud. Hammond. Le Clerc.

V. 48.—*and take away*] αἶψα, Hebr. מִשָּׁרָה, is often delere, Hos. i. 6. And thus Luke viii. 12. John i. 29. Τόπος is the city, as Acts vi. 13, 14. Grotius: Or, it is the temple, as Acts vi. 13. xxi. 28. Macknight.

V. 49.—*named Caiaphas,*] See note on Luke iii. 2. supra.

V. 49.—*being the high-priest that same year,*] Not that the high priesthood was an annual office; but they were about that period so frequently changed by the Romans as to admit of this as a general expression (Grotius.), signifying no more than, in those days, “at that time.” Comp. Deut. xxvi. 3. Josh. xx. 6. Ezek. xxxviii. 8. Mal. iii. 4. Lardner, Cred. part i. vol. ii. p. 878. Doddridge.

V. 49.—*Ye know nothing at all,*] This must be said as a reply to some advice or proposal in favour of Christ, not mentioned in the Gospel. This Evangelist often leaves circumstances to be supplied by the reader. Le Clerc.

V. 50.—*for the people,*] ὑπὲρ τοῦ λαοῦ, i. e. ἀντὶ τοῦ λαοῦ, vice populi, who might otherwise be destroyed by the Romans, in the sense of Caiaphas; but, pro populo, i. e. for the sake of expiating and reconciling

the people to God, is really meant by the Holy Spirit. Beza.

V. 51.—*this spake he not of himself* ;] He had no design to prophesy ; but God chose to influence him, as being the high-priest by whom God frequently spoke, to utter words that imported our Saviour was to die for the real benefit of the Jews. Whitby: Le Clerc.

V. 51.—*for that nation* ;] 'Εθνός is spoken of the Jews, Luke vii. 5. John xviii. 35. Acts x. 22. xxiv. 2, 10. "The children of God" are those disposed to become in any future time, when they may be summoned, the children of God ; as x. 16. where see the note. Grotius.

V. 54.—*a city called Ephraim*,] The situation of this city has not been determined with certainty. It was near the wilderness ; perhaps that wilderness which went from Jericho to Bethel, Josh. xvi. 1. for Josephus, B. J. iv. 33. mentions Ephraim as not far from Bethel. Eusebius, in Onomastic. voc. Ἀγγαί, (i. e. Ai.) tells us, that Bethel was twelve miles from Jerusalem, in the road to Sichem in Samaria ; and that Ephraim was a large city, eight miles from Ælia (Jerusalem), towards the north. See Reland Palest. Illust. Macknight. Of this opinion is Lightfoot, referring to 2 Chron. xiii. 19. and placing it in the utmost border of Benjamin towards the tribe of Ephraim. But Grotius would insist, that the Ephron in the Chronicles and the Maccabees, being written with an Ayn or Gnain, and this in the text in the Syriac and Arabic Versions with an Aleph, this cannot be the same city. He would suppose that it had its name from the tribe, and that they settled there after the destruction, Judg. xii. 6. The opinion of Lightfoot is the best received. So Doddridge.—

Lightfoot, *Chorogr. Israel*, c. liii. and *Chorogr. Pref.* to St. John vii.

V. 55.—*to purify themselves.*] R. Isaac saith, "Every man is bound to purify himself for the feast." *Rosh hashanah*. fol. 16. 2. There were several measures of time for purifying. He who had touched a dead body required seven days. Lightfoot. The defilements which required a sacrifice were generally reserved to the time of one of the great feasts; and so also the vow of the Nazarite, to be then performed. Grotius. Whitby. Hence, when our Lord came up to Bethany and Jerusalem, six days before the feast, he already found great numbers assembled. Macknight.

CHAP. XII.

V. 3.—*Then took Mary a pound of ointment*] It is agreed by the commentators, except Grotius, that the anointing of Christ, Luke vii. 37. is different from that mentioned by the three other Evangelists. See note on Luke vii. 37. *supra*. But it is not so readily decided, whether the anointing here related be different from that recited Matt. xxvi. 6. Mark xiv. 3. It is strongly insisted by Lightfoot, Har. N. Test. § lxxi. lxxx. that this was prior to, and different from, that mentioned by St. Matthew and St. Mark. He is followed by Whitby, who states

from him, (1.) That this was in the house of Lazarus, ver. 2. that in the house of Simon the leper, Matt. xxvi. 6.—(2.) Here, Mary anoints the feet of Christ, ver. 3. there, a woman not named pours ointment on his head, Matt. xxvi. 7.—(3.) This supper was six days before the Passover, ver. 1. that, only two days, Matt. xxvi. 2. Mark xiv. 1. and, if the suppers were not the same, the Mary here, and the woman who anointed his head there, were not the same. Whitby. Yet Doddridge thinks it more probable, that Matthew and Mark should have introduced the story somewhat out of its place; that Lazarus, if he made this entertainment, which is not expressly said by St. John, should have made use of Simon's house as more convenient—and that Mary should have poured this ointment on Christ's head and body, as well as on his feet; than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume—and that the same fault should be found with the action, and the same value set on the ointment, and the same words used in defence of the woman; and all this in the presence of many of the same persons: all which must be admitted, if the stories be considered as different. Doddridge. — Macknight, however, dwells much on the difference of time before the Passover, and observes, that the bargain of Judas to betray Jesus seems so connected with the incident of anointing Christ in St. Matthew, as even to have arisen from it, ver. 14. *Τότε προσηύδα*, “then one of the twelve—went to the chief priests,” i. e. in anger, on being rebuked by our Lord. Hence that event could not be, as this in the text, six days before the Passover. Also, that Christ's being anointed on the whole three separate times was not to be thought so singular, it being customary in those countries to

honour guests whom they peculiarly respected, by pouring fragrant oils on their heads. Macknight.

Dr. Wall would set aside the difficulty in yet another manner, by supposing that the supper in the text was not made the night after Jesus came to Bethany; but, being the same as that in St. Matthew, took place two days before the Passover; and that Jesus indeed went to Jerusalem in triumph the next day, ver. 12. after he came to Bethany; but not the next day after this supper. Wall's Critical Notes. The opinion of Lightfoot, Whitby, and Macknight is the most generally received.

V. 5.—*three hundred pence,*] Three hundred Roman pence, or denarii, at $7\frac{1}{2}d.$ each, amount to somewhat above nine pounds English money. It seems to be a general guess at the value; not the exact price. Doddridge.

V. 16. *These things understood not*] It was not till the receiving of the Holy Spirit, after Christ's ascension, that the disciples applied the prophecies, Zech. ix. 9, &c. to this completion of them, and understood that our Lord's was a spiritual kingdom, Grotius. Whitby.

V. 17.—*when he called Lazarus*] Beza, supposing *μαρτυρεῖ* to be seldom used absolutely, on the authority of two MSS. and of the metrical version of Nonnus, reads *ὅτι* that, instead of *ὅτε* when. And thus, consequently, the Geneva Bible renders it: "The people bare witness that he called Lazarus out of the grave." But Grotius shows, that the most ancient MSS. the Syr. edit. Fabrician, and the Vulg. support the usual reading; and that *μαρτυρεῖ* is used absolutely, when the sense may be collected from the

context; as John i. 32. Grotius.—Note : Mill. edit. Küster. ad loc. asserts, that *ὅτι* is found in Steph. β. η. Cant. *Vulg. Syr. Pers. Arab. edit. aliq. (Nonnus.)* when it is clear that the Vulgate at least reads *quando*.

V. 17.—*bare record.*] By their hosannas, that he was the Christ. Whitby, Paraph. Or; that he raised Lazarus from the dead. Grotius. Hammond, Paraph. Macknight.

V. 20.—*And there were certain Greeks*] These Greeks are supposed to be proselytes of the gates (see note on Matt. xxiii. 15.), who were permitted to worship in the court of the Gentiles, though not to celebrate the feast. So Acts viii. 27. ii. 5. Hammond.—*Ἕλληνες*, Lat. "Gentiles," Vulgate. The Jews permitted any Gentile, acknowledging God as the Creator of the world, to sacrifice to Him in the temple, and worship in the court of the Gentiles, 1 Kings viii. 41, 42. The refusal of the sacrifices for Cæsar, by the persuasion of Eleazar, son of the high-priest, laid the foundation of the war with the Romans. The other priests brought witnesses to show that all their ancestors received offerings from the Gentiles. Jos. B. J. lib. ii. c. 30. Lightfoot. So Whitby. Some have thought that these might be Syrian or Asiatic Jews; but they were probably proselytes: and also, says Grotius, Syro-phœnicians, about Tyre and Sidon, and adjoining to Bethsaida in Galilee, who might have heard before of the fame and miracles of Jesus, and possibly were acquainted with Philip. After the conquest by Alexander, all his successors in Asia were called Greeks. Most of Syria, in the time of Christ, was called Greece by the Jews, Mark vii. 26. Ward's Dissert. p. 106. Doddridge. Rider. Whether they were proselytes to the Law, as Doddridge apprehends from their

attending on the Passover ; or rather, were not proselytes of the gate only, as Grotius, from the tendency of the narrative, to show, ver. 23, 24. the extensiveness of Christ's kingdom, is difficult to determine.

V. 21.—*which was of Bethsaida of Galilee,*] It should hence seem that there were two Bethsaidas : the one on the east of the lake of Gennesareth, (of which also Pliny. See Whitby, Geograph. Table.) Matt. viii. 28. and Josephus, B. J. lib. ii. 13. : the other must have been on the western border of the lake in Galilee. John seems to mark the distinction; by calling it Bethsaida of Galilee. Le Clerc. Of Bethsaida, see note on Matt. xiv. 13. supra.

V. 22. *Philip cometh and telleth Andrew :*] As Christ had forbidden his apostles to go to preach to the Gentiles, Matt. x. 5. they might doubt if such ought to be introduced to Jesus. Grotius.

V. 23. — *glorified.*] Even by the Gentiles. Grotius.

V. 24.—*Except a corn of wheat fall into the ground and die,*] So must I die first, and be thrown into the earth ; and then a mighty harvest of the Gentile world will grow up, and be the product of my death. Isa. xxvi. 19. Lightfoot.

V. 25.—*hateth his life*] ὁ μισῶν a strong word, importing to esteem it in comparison of less value. Grotius ad loc. et not. on Luke xiv. 26.

V. 26.—*follow me ;*] ἀκολουθεῖτω imitate my example. So Mark viii. 34. Luke ix. 23. Rev. xiv. 4. Grotius.

V. 27.—*my soul troubled;*] To show that he also, proposing himself as an example to the world, felt a natural love of life, and dread of pain. Grotius.

V. 28.—*glorify thy name.*] Ps. cxv. 1. John xiii. 31, 32. Le Clerc. "Proceed to glorify thy name by my death! (John xxi. 19.) I am content to suffer in testimony of thy divine truth!" Grotius. —Christ was thrice attested from heaven, as King, Priest, and Prophet. At his baptism, as the great High-priest entering on his ministry. At the transfiguration, as the Prophet whom all shall hear. At this his triumphant entrance into Jerusalem, "Rejoice, daughter of Zion! thy King cometh." Lightfoot.

V. 28.—*Then came there a voice from heaven,*] The voice here was an articulate sound in the midst of thunder. Φωνή and βρομή are the same in these writers; the Hebr. קול "voices," ordinarily signifying thunder. Thus Bath-col, "the daughter of voice," the only oracle after the Captivity, is, amongst the Jews, the will of God revealed in thunder, Exod. xix. 16, 19. Hence in this place, ver. 29. some say, "it thunders;" others, "an angel spake." Both joined is the reality: "It is a voice, the daughter of thunder." So Rev. iv. 5. viii. 5. Matt. iii. 17. Φωνή λέγουσα, the thunder uttering such a voice. So xvii. 5. Luke ix. 35. Acts ix. 7. Hammond.—Bath-col more resembles Isa. lxvi. 6. and was allowed to be the latest, and the lowest kind of revelation. This voice from heaven was the most ancient, Gen. xxi. 17. and xxii. 11. and the most honourable, Exod. xx. 22. Deut. iv. 33, 36. (Lightfoot); who holds the Bath-col to be, from the instances the Jews give of it, almost entirely a Jewish fiction. See Lightfoot, vol. i. p. 293, 372, 485, 486.

The Greeks thought the voice from heaven to be

thunder:—the Jews, who understood the words, that an angel spake. Wetstein. Gilpin.

V. 31.—*the judgment of this world:*] The world shall be freed from its unjust possessor, i. e. Satan. So κολύμειν, apud Hebr. in libertatem vindicare, and the assertors of this freedom are termed שופטים. Grotius. The casting out of the prince of this world is the destruction of idolatry, xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. vi. 12. Compare Luke x. 18. Col. ii. 15. Acts xxvi. 18. Grotius. 'The world shall be condemned, who believed not in me.' Whitby.

V. 31.—*prince of this world*] Samael, the wicked angel of death; "him that hath the power of death," i. e. the devil. Heb. ii. 14. The Rabbins, in numberless passages, hold Samael to be the arch fiend, or monarch of the evil spirits. "The prince of this world," say the Jews, Sanhedrim, fol. 94. 1. "is the angel into whose hands the whole world is delivered." Here opposed to the prince of the world to come. Lightfoot.

V. 32.—*And I, if I be lifted up*] When I am lifted up on the cross, John iii. 14. 'Εάν here is 'when.' So the Syr. and 1 John iii. 2. Thus often the Hebr. כִּנּוּן. Grotius. 'Εάν is 'when,' as LXX, Deut. vii. 1. Judg. vi. 3. 2 Sam. vii. 12. Jer. iii. 16. See more examples in Whitby on Heb. iii. 7. Whitby. Le Clerc.

V. 32.—*all men*] The Gentiles also; men of all nations. Chrysostom. Theophylact. Beza.

V. 34.—*out of the law*] The Law for the whole Scriptures; as x. 34. xv. 25. where the Psalms are alluded to. The Scribes diligently displayed to the People the glories of the Messiah's reign and kingdom; as from Dan. vii. 14. Ezek. xxxvii. 25.

Isa. ix. 7. Psal. lxxxix. 35, 36. But they were blind to the knowledge, or silent as to the recital of his sufferings. Whereas the same Prophets, duly explained, led them from his sufferings, Ps. xxii. 16. xl. 6. Comp. Heb. x. 5. Isa. liii. 2, 12. Dan. ix. 26. —to his resurrection, Ps. xli. 10. Acts iii. 24,—and his future glory, 1 Pet. i. 11. Grotius. Whitby.

V. 35.—*is the light with you*] The light is the presence of Christ while on earth. So ix. 4, 5. Grotius. Le Clerc.

V. 35.—*lest darkness come upon you:*] As it did in a few years after the death of Christ, when the city was given up by God to the consequences of their own perverse blindness. Grotius. Whitby.

V. 39.—*Therefore they could not believe,*] See note on Mark vi. 5. They properly *would* not believe. It was foretold by the Prophet; but arose from their own stubborn wills. Le Clerc. Thus Whitby on ver. 38. whom consult particularly on this text.

Ver. 40.—*He hath blinded*] Rather; their eyes are blinded: see Matt. xviii. 14. Acts xxviii. 27. as in Isa. xlv. 18. ἀπημαρύνθησαν, in the LXX; and the Chald. Par. There is no coercive blindness from the decrees of God. That it is from Satan, or their own evil dispositions, is evident, as it is a reproach for their idolatry, ver. 9, 11, 19. Not only the LXX, Syr. and Arab. render Isa. vi. 9, 10. “their eyes have they closed;” but also our Lord, Matt. xiii. 15. and St. Paul, Acts xxviii. 26, 27. thus render it. Whitby.

V. 41.—*he saw his glory,*] On this verse see Whitby ad loc.

V. 47.—*I judge him not.*] I judge him not till the exercise of the final judgment at the end of the world. I am now a Prophet, not a judge, vi. 14. Whitby. It is rather here, "I accuse him not." It is here spoken of refusing to hear the gospel, i. e. "my words;" not Christ himself. It so far relates, ver. 48. to the last day, at which time it is affirmed that all judgment is committed to the Son, v. 22. that the sense of "not judging" here must be reconcilable to that general power of judgment. This will be best obtained by interpreting the judging *οὐ κρίνω* in this passage, of accusing: thus, John v. 45. and Luke vi. 37. distinct from and preparative to "condemn not;" as "accusing" is to "giving sentence." Hammond.

CHAP. XIII.

V. 1.—*before the feast*] Not only before the feast-day, as the Vulgate and Beza, or the holy convocation on the 15 of Nisan; but, *πρὸ τῆς ἑορτῆς*, before the whole time of the feast—before *פסחא*, of course before the Paschal supper. Lightfoot, note on Matt. xxvi. 6. and Har. N. Test.

V. 1.—*before the feast of the passover,*] Hammond interprets this to be on the evening or first part of the paschal day—many hours before the paschal feast. Hammond, Paraph.

V. 1.—*depart out of this world*] *μετάβη* alluding to the passover—should *pass out* of it to a land of

liberty, heaven; as the Israelites passed out of Egypt on the first passover. Grotius. Hammond.

V. 1.—*he loved them unto the end.*] of his life; perrexit eos diligere; διετέλει ἀγαπῶν. So Ps. ix. 18. xlv. 23. He showed marks of love and friendship; as by washing their feet: so Luke vii. 44. 1 Tim. v. 10. That this was a servile office, see 1 Sam. xxv. 41. also the Milesian oracle in Herodotus, and Plutarch of Favonius in vitâ Pompeii. Grotius. Thus Mal. i. 2, 3. ‘God loved Jacob, and hated Esau;’ i. e. he showed kindness to the Israelites, and neglected the Idumæans. Le Clerc.

V. 2.—*supper being ended,*] it was the paschal feast, at the usual time, whatever some may think. John does not describe the supper, as having been described by the other Evangelists. Le Clerc.—But note: To fix the time of this supper depends on much nice criticism, and is left purposely undecided in these Annotations; see note on Matt. xxvi. 17. supra. For instance; Whitby states, that at this supper Christ only privately discovers the traitor to St. John, by giving him a sop from the dish, ver. 25. At the paschal supper, he makes him known to them all, Matt. xxvi. 25. Luke xx. 2. by saying, “his hand was with him in the dish,” Mark xiv. 20. Whitby. The reader may consult Lightfoot on Matt. xxvi. 6. Whitby Appendix on Mark xiv. and Bp. Kidder, Dem. Messiah, part iii. c. iii. p. 60, 61. and will find in Doddridge, §. clxix. on this text, &c. a note, which will show the arguments on the opposite side. Only observe, that Doddridge agrees with Whitby, that Christ ate the passover with the nation. See Doddridge, §. clxx. note n.

V. 2.—*being ended,*] γενομένου. Rather; supper being come. Thus γενομένου, in other passages; as

John xxi. 4. Acts xii. 18. xvi. 35. xxi. 40. Dod-
dridge. Thus Matt. xxvi. 6. *γενομένου*, is in Mark
xiv. 3. *ὄντος*, "Christ being in Bethany."

V. 3.—*all things into his hands*,] Christ, sensible
of his surpassing dignity and power, makes his con-
descension the more striking by the contrast. See
Whitby.

V. 4.—*garments* ;] *ἱμάτια*, plur. pro sing. Hebr.
שָׁלַם, properly his upper garment ; laid aside by those
who serve. Grotius.

V. 6.—*dost thou wash*] A strong contrast. See
Matt. xvi. 16. Luke v. 8. Matt. iii. 14. Grotius.

V. 7.—*hereafter*.] Luke xxii. 32. 1 Pet. ii. 1.
Grotius.

V. 8.—*wash thee not*,] Purify thy heart and affec-
tions, as Matt. xxvi. 33, 40, 51, 70, 74. "no part
with me," so Deut. xiv. 27. xviii. 1. Grotius.

V. 10.—*He that is washed needeth not*] He
that hath been totally washed, initiated, and entered
as a disciple into Christ's religion, is *καθαρὸς ὅλος*,
wholly clean. He need not be washed again. That
rite of the proselytes was not to be repeated. But it
is necessary that he should wash the hands and feet,
use the daily ministry of the word and grace of
Christ to cleanse and purify the lapses of our weak
nature. The Hebrews used *תְּבִילָה*, *λούσις*, for wash-
ing the whole body ; and *קְדוּשָׁה*, sanctifying : *βαπτισ-
μους*, or *νίψεις*, for washing the hands and feet. So in
Ioma, c. iii. §. 3. See note on Matt. iii. 1. Ham-
mond.

V. 13.—*Master, and Lord:]* Mar and Rabbi; frequent with the Hebrews. Lightfoot. Grotius.

V. 14.—*If I then]* Matt. xi. 29. Phil. ii. 3. Grotius.

V. 18.—*whom I have chosen:]* as Apostles. So xv. 16, 19. Acts i. 2. Grotius. Ps. xli. 9. David of Achitophel. Whitby.

V. 19.—*that I am he.]* ὅτι ἐγώ εἰμι: Not only that I am the Christ, as viii. 24. but that I know all things future and contingent, 1 Kings viii. 39. Isa. xli. 22, 23. and that, believing this, ye may go on cheerfully in my service: "For, verily," &c. Whitby.

V. 23.—*one of his disciples,]* St. John, as xix. 26.—"leaning." He was the next below in order, reclining on the couch towards the table. See Lipsius. Lightfoot.

V. 23.—*whom Jesus loved.]* See note on Mark x. 21. supra.

V. 24.—*that he should ask]* This was done privately. No one knew, save St. John, ver. 28. and perhaps Peter. Whitby. Lightfoot on ver. 26.

V. 26. — *give a sop when I have dipped it.]* Christ washed the feet of the Apostles after the supper was ended, ver. 2. or, at least, after it was begun, δείπνου γενομένου, in the aor. med. in supper-time. It is plain from ver. 12. that he again reclined, or laid down to the table; this was to celebrate the postcœnium, (or the breaking of bread after supper,) wherein he instituted the Lord's Supper; see Matt. xxvi. 26. Mark xiv. 22, 26. where it is the last thing done, except the singing the hymn before the going to the

Mount of Olives. It was probably, therefore, a piece of dry bread, taken from the vessel which contained the bread at the table, that was given to Judas. Ψωμίον signifies a crust of bread. Hesych. Βάπτειν imports to dip, not only in water, or any liquid, but the action of dipping the hand into the vessel to take out the bread. So Matt. xxvi 23. Ps. xli. 9. and here ver. 18. Mark xiv. 20. The words therefore may be rendered, ὃς ἐγὼ βάψας, "to whom having dipped I shall give the piece of bread;" and then, having dipped, ἐμβαψας, that is, put in his hand, he gives the piece of bread to Judas. Hammond.—Hesychius and Phavorinus support this conjecture : βάπτειν, ἀντλούμενον. So in the Lexicons, from the scholiast on Nicander, βάπτειν is explained by ἀρύεσθαι, to draw out. Le Clerc. The whole of this is perhaps imaginary. The bread was in large cakes, and broken by the hand, (and probably dipped into the charoseth, or thick sauce, to represent the Egyptian mortar. Doddridge.)

V. 27.—*That thou doest, do quickly.*] A proverbial expression. Fac, si quid facis. Age, si quid agis. Plaut. in Trinummo. Δρᾶ γ' εἰ τι δράσεις, Eurip. Iph. in Aul. importing, 'I am prepared to suffer it.' Grotius. So Whitby. Or, implying scorn and tacit indignation. Lightfoot.

V. 28.—*no man—knew*] Not even John knew the force of the words, that he was to betray him immediately. Grotius.

V. 29.—*have need of against the feast ;*] It might yet be the paschal supper ; and the disciples suppose Christ to mean, against the whole feast of seven days ; or, against the great feast of the next day. Macknight.

V. 30.—*went immediately out :*] It is not difficult to show the improbability of Judas being able to collect and consult with the high priest, &c. if this were the paschal feast. Lightfoot.

V. 30.—*it was night.*] All the best MSS. add ὅτε ἐξῆλθε to this verse, "it was night when he went out." Ὅτε οὖν ἐξῆλθε, in the next verse, is only in MSS. which are formed from the Latin. Grotius. R. Stephens, ed. A. D. 1550, and Mill, give ὅτε ἐξῆλθε, as above stated.

V. 32.—*glorify him in himself;*] By signs in heaven and earth; as Matt. xxvii. 51—54. by his resurrection and ascension; and Phil. ii. 9. 'This you will straightway begin to see, and may in this encouragement proceed cheerfully in preaching my gospel.' Whitby, and Grotius.

V. 34.—*A new commandment*] Not as commanding the Apostles particularly, but the whole Christian world—all of his religion—Gentiles, or other opposite sects or nations, 'to love one another.' See note on Matt. v. 43. Le Clerc.—This new commandment is the distinguishing precept of Christ; thus 1 Thess. iv. 9. also 1 John iii. 23. ii. 7. 2 John 6. where it is called a commandment from the beginning, i. e. of the Gospel, and of Christianity. See Hierom. in Ep. Johan. Præceptum Domini est, et si solum fiat, sufficiat: because, if rightly done, it must proceed from the love of God. Grotius.

V. 34.—*as I have loved you,*] Even by laying down my life for your souls and eternal welfare. This is the degree of love and charity that you ought to show to one another, Acts iv. 32. Tertull. Apol. c. 39. Minutius, p. 35. Grotius; so Whitby.

V. 36.—*canst not follow me now ;*] covertly im-

plying, that he had not faith and courage sufficient now, though he should hereafter. Grotius.

V. 38.—*cock shall not crow*] The early time, named the cock-crowing, shall not pass over. See note on Mark xiii. 35. Lightfoot.

CHAP. XIV.

V. 1.—*ye believe in God,*] Ye have learnt to set your hope in God, as Ps. lxxviii. 7.—thus place your confidence in me. Or, Ye believe in the promises and Revelations of the O. Test.—believe also in those which God publishes by me, and I am now going to declare. Le Clerc. Rather, both in the imperative, as there is no example of different modes in the same word and sentence: “Believe and trust in God; Believe and trust also in me,” having all power in heaven and earth, and able to reward you hereafter. Whitby.

V. 1.—*be troubled*:] at the loss of the hopes cherished, Acts i. 6. Luke xxiv. 21. Matt. xx. 20. or at the expected hatred of the Jews for the forsaking of their present religion. In my Father’s house are many mansions for those of all economies and dispensations, especially of mine. Lightfoot.

V. 2.—*are many mansions*:] In heaven there is room for you abundantly. Hammond, Paraph. In heaven there are various degrees of happiness, proportioned to men’s conduct on earth; and you shall

have a most distinguished place or share. Thus the Ancients, as Clem. Alex. Strom. vi. and Tertull. Scorpiac. "*Quomodo multas mansiones—si non pro varietate meritorum?*" Grotius.

V. 2.—*if it were not so, I would have told you.*] If the notion of the Sadducees were true, that there is no state of happiness after death, I would have informed you. This part of the speech will not apply to the number of mansions, or abundant room: but corresponds with the idea of the happiness to be there expected. Le Clerc.

V. 3.—*if I go*] *Εὰν* here is *postquam*, as xii. 32. (Grotius.) '*when I shall have gone.*' Whitby.

V. 3.—*I will come again,*] Acts i. 11. Hence it seems probable, that even the Apostles are not to be crowned with glory till after the second advent. See note on Heb. xi. 40. iii. 7. Whitby.

V. 6.—*I am the way,*] Isa. xxxv. 8.—the truth, as Eph. i. 13.—and the life, xi. 25. Grotius.

V. 6.—*and the truth, and the life:*] A Hebraism for '*I am the true and the living way;*' as Jer. xxix. 11. "*an end and hope,*" i. e. hoped or expected end: So Kimch. ad loc.: also a refutation of the Jews, who esteemed their law as the truth and life, and the sum of all good. Lightfoot.

V. 7.—*If ye had known me, ye should have known my Father*] Who is no otherwise to be known but as he is revealed by me. Hammond, Paraph. If ye had clearly known me to be the Son of God, ye would have known that I meant God when I spoke of my Father. Le Clerc. By my words, and actions, and miracles, rightly known, ye would have known my Father's attributes. Grotius. Whitby. If ye had got so entirely clear of Jewish prejudices, now

doubled by the traditions under the second temple; as to apprehend perfectly the office, undertaking, and government, of the Messiah, ye would in my actions have seen the will, and command, and authority, of God. Lightfoot.

V. 8.—*show us the Father,*] When the Law was given, the Israelites saw God in his glory. You introduce a new law; show us also the splendour, or glory, of God, and it will suffice to convince us. Lightfoot. Or, show us God, as shown to Moses, apart from the people, Exod. xxxiii. 18. Le Clerc.

V. 10.—*The words*] John vii. 17. xiv. 10. the works, iii. 2. v. 36. x. 37. Grotius.

V. 12.—*and greater works*] Chiefly the gift of tongues, for the conversion of all nations. It is the highest proof of the power of Christ—transcribere in alium jus suum, (Arnob.)—that by the Holy Spirit imparted to frail and weak agents, he thus, when absent, diffused his gospel, as lightning, through the world. Chrysostom. Grotius. Whitby. The reason is added, which connects the sense, “because I go to the Father,” to send the Holy Spirit to perform them. Whitby. Of the great works, or miracles, performed by the Apostles and other Christians in the first ages, (though these are not so directly meant here,) see Acts ii. iii. x. xix. and Justin, Irenæus, Origen, Tertullian, Cyprian, Theophilus ad Autolyc. Lactantius. Wall. Crit. Notes.

V. 13.—*ask in my name,*] Not by your own power, but in the name and by the power of Christ. Acts iii. 12, 16. iv. 24, 30. Thus, what is here “I will do,” is, xvi. 23. “The Father will give you.” It was the very distinction or periphrasis of Christians,

to pray in the name of Christ, Acts ix. 14, 21. (Whitby.) As the Hebrews prayed for blessings on the people, for the sake of Abraham, Isaac, Jacob, or David; here a new mode of supplication, or of benediction, Rom. i. 8. was given. Grotius. Only observe; the Christians invoked our Lord himself, as well as prayed to the Father in his name. Whitby.

V. 15.—*If ye love me, keep my commandments.*] The notion or idea of loving God, in Scripture, especially in the New Testament, is taken from one most eminent act or expression of love—the doing those things which are most acceptable, useful, or desirable to Him. But as we cannot anywise benefit God, or even promote his glory, the only method of doing what is grateful to him, is to perform his commands. Our obedience, therefore, to his will, is in the most perfect manner styled, the loving God, being indeed the prime, if not the only, way of demonstrating our love to him. So in this passage, “If ye desire to do what is grateful to me, the only method is, obedience to my precepts.” So ver. 21, and ver. 23, 24. Thus 1 John ii. 5. v. 3. Hence it is that love is used as equivalent to obeying God, Exod. xx. 5, 6. Deut. v. 9, 10. Gal. v. 6. compare with 1 Cor. vii. 19. and disobedience to enmity, Rom. viii. 7. Jam. iv. 4. and the whole condition available to our acceptance and salvation is styled love. As the duties also performed immediately to God are the most acceptable, especially adhering to him in dangers and death, this is expressed by loving of Christ, 1 Cor. viii. 3. xvi. 22. Eph. vi. 24. Jam. i. 12. Rev. ii. 4. There is another idea of the love of God, a desire of union and near conjunction with him; but it seldom occurs in the Scriptures. Hammond.

V. 16.—*he shall give you another Comforter,*] παράκλητος. It imports, in Greek, an advocate; an

exhorter, (teacher, monitor;) or a comforter. Each of these agrees with the offices of the Holy Ghost; and, in speaking of his functions, none of them should be so adhered to as to exclude the others. An advocate, or interlocutor, is the chief; with God, Rom. viii. 26. with men, Matt. x. 20. against adversaries, John xv. 26. xvi. 8. Thus the word, by the Talmudists, is opposed to *κατήγορος*, an accuser; as the Evil Spirit is named, Rev. xii. 10. Also, throughout the Acts, *παρακαλεῖν* denotes the preaching of the word, addressing the people to instruct them in their duty. So Acts xi. 25. xiv. 22. xv. 32. xx. 2. xvi. 40. xiii. 15. ix. 31. So the message and decision of the Synod at Jerusalem, xv. 31. Grotius and Hammond. Perhaps the word used by Christ was מנחם, Menaheimn, Syr. a Comforter; and if so, the Greek should not be forced beyond that meaning. No Hebrew word has the extensive signification of *παρακλητος*. The Talmudists give it in Hebr. פִּרְקָלִים; but it is not probable that Christ made use of that word. However, as we know not the expression that he employed, it may be preferable to take the Greek as in the sense of advocate or patron. Le Clerc.—Note: The Roman patrons defended, or were the advocates of, their clients.

Though the word פִּרְקָלִים is in frequent use amongst the Jews, to signify an advocate; and that very sense may be allowed to *παρακλητος* in this place; yet, says Lightfoot, may it seem more fit and proper to render it by "Comforter;" for Menahem, or "the Comforter," is the name or title of the Messiah that chiefly obtained amongst the Jews. The names of the Messiah are enumerated; Shiloh, Jinnon, Channinah, Menahem. And in Jerusalem, Beracoth. fol. 5. 1. we are told how the Messiah had been born in Bethlehem, under the name of Menahem. The days of the Messiah are also regularly styled "the days of consolation." Ba. Sanhedrim. fol. 98. 2. So

Luke ii. 25. "waiting for the consolation of Israel." Targum on Jer. xxxi. 6. "Let us go up," i. e. those that long for the years of consolation to come. They even formed an oath on the expression, "So let me see the consolation!" Christ says, You expect, with the nation, "the consolation" of the Messiah: I indeed depart, but I will send you "another comforter." Also the disciples, "whose hearts were troubled," required the promise of a comforter, rather than of an advocate. Lightfoot.—Ernesti, Opusc. Philol.-critic, p. 214. observes, that the Greek Fathers explained *παράκλητος*, from the verb *παρακαλέω*, in the sense of an advocate. His own opinion, p. 215. is, that it does not signify advocate, or comforter, but always doctor, magister, divinæ veritatis interpres. This he grounds on the Chaldee *ܡܢܚܝܡ*, which word he thinks it probable that Christ may have used. And Buxtorf does indeed give one sense of *praklita*, as divinæ veritatis interpres. Yet it is plain from him and Lightfoot, that its most usual sense with the Talmudists is 'advocate.' Buxtorf. Lex. Talm. Rabb. p. 1143.

Michaelis, again, from a passage in Philo de mundi opificio, p. 5. where he speaks of the Deity acting, *οὐδενὶ παρακλήτῳ*, nemine monente, concludes, that *παράκλητος* always means monitor. Yet he observes that the LXX has *παρακλήτορες*: and Aquila and Theodotion have *παράκλητοι* for the Hebr. *מנחמים*, Menahemim, which signifies "Comforter," Job xvi. 2. And he elsewhere allows, with Ernesti, that the usage of the LXX ought to have great weight. Michaelis, part i. c. iv. §. xiv. vol. i. p. 188. and note 16, 17. p. 449. ed. Marsh.

As the word *παράκλητος* occurs only five times in the N. Test. and is then only used by one writer, the Apostle St. John; four times in these discourses of our Lord, and once in the first Epistle; it might be

reasonably expected, with Ernesti and Michaelis, that one determinate sense would obtain in these passages. Yet it is certain that the whole current of the LXX runs in favour of the *Menehem*, or Comforter. Besides the place above quoted, the word occurs 2 Sam. x. 3. 1 Chron. xix. 3. Ps. lxi. or lxxviii. 20. and Nah. iii. 7. and is rendered by *παράκαλῶντος*, or, in the prophet Nahum, by *παράκλησιν*. And throughout the Bible, the root *נָחַם*, *nahem*, in the sense of "to comfort," is, in perhaps sixty passages, rendered by *παρακαλέω*, and *παράκλησις*. See the Concordances, as Trommius and Taylor. It is even possible, that *praktita* itself might, from the LXX, have acquired partly this sense in the Chaldee. This forcible analogy, however, or correspondence of the LXX, added to Lightfoot's proof of the general expectance by the Jews of a comforter, and of the days of consolation, with the context of John xiv. 16. join strongly to recommend that rendering in this particular passage.—Again; the general Talmudical sense of *praktita* as an advocate, (not to mention the exposition of the Greek Fathers,) and the peculiar force of the context in John xvi. 7. seem to fix the sense to the word advocate in that place.

In the Epistle, ii. 1. the context plainly extends the import of 'advocate' to 'patron:' so Castelleio, *patronum*.

In John xiv. 26. and perhaps xv. 26. the two remaining passages, especially in the first, the context tends to support the idea of instructor, teacher, interpreter, monitor; which is allowedly one sense of *praktita*, and which the texts referred to by Hammond from the Acts, though only taken from the verb, more powerfully enforce than perhaps any arguments elsewhere adduced.

On the whole, there may seem room rather to approve than to censure the temperate discrimination

of the elder critics, who did not confine παράκλητος to one exclusive sense; always granting the difficulty to remain, that our Lord probably might use only one Syriac word, in one appropriate, yet perhaps somewhat extended, signification.

It may be added, from Cave, of St. John: "Cuius potum est, dictionem ejus Syriasmis abundare, eumque voces quasdam peculiare et exoticas adhibere, quæ in reliquis scriptoribus sacris non reperiuntur." Cave, Hist. Litter. Sæc. 1. S. Johann. p. 11.

V. 16.—*for ever*;] εἰς τὸν αἰῶνα, constantly, perpetuū. This is the Hebrew sense of the word. Grotius.

V. 17.—*the Spirit of truth*;] As xvi. 13. 1 John ii. 27. opposed to the spirits of error, 1 Tim. iv. 1. Grotius. The world lay in error: the Gentiles under a spirit of delusion; the Jews under the imposture of their traditions. If we bear this in mind, the justness of the appellation, and the necessity of the appearance of the Spirit of truth, become very obvious. Lightfoot.

V. 19.—*Yet a little while*,] a Hebraism; as Hos. i. 4. Hag. ii. 6. for "I shall soon be no more seen by the world." Grotius.

V. 19.—*ye shall live also*,] 2 Cor. iv. 10, 11. xiii. 4.

V. 22.—*manifest thyself unto us*,] This Apostle expected, with the Jews, that the kingdom of Christ should be manifested to the whole world. So Josephus, of an oracle foretelling this. B. J. lib. vi. 31. Thus Origen, "They expected their Messiah to be lord of the whole earth," adv. Cels. lib. iii. p. 78. and Trypho apud Justin Martyr. Whitby.

V. 23.—*will come unto him*,] by the Holy Spirit as 1 Cor. iii. 16. Eph. ii. 22. Whitby.

V. 26.—*will send in my name,*] Christ also, as the Father, had the power of sending the Holy Spirit. As thus, John xv. 26. xvi. 7. Compare also Acts ii. 17, 18. with ver. 33. and Matt. x. 20. with Gal. iv. 6. See also 1 Pet. i. 11. Rom. viii. 9. Phil. i. 19. "He shall teach you all things, requisite to be known by you, and taught by you to others." So xvi. 13. Whitby.

V. 27.—*my peace I give.*] It is a Hebrew form of valediction, *שלום*. He adds; "not as the world, by empty or ineffectual wishes, but by a sincere and efficacious blessing;" as Rom. v. 1. John xvi. 22. Phil. iv. 7. Grotius. Whitby.

V. 29.—*ye might believe.*] That ye might (more firmly) believe—seeing my predictions fulfilled—that I have all power, and shall complete your salvation. Grotius. Whitby.

V. 30.—*the prince of this world*] The accuser, *κατήγορος*, cometh by his ministers, Judas and the rulers of the Jews, and hath no power of death against me, viii. 46. for death is the wages of sin. I therefore lay down my life myself, to show my perfect obedience to the will of God. Grotius. Whitby.

Lightfoot supposes this discourse to have passed at Bethany, on the Thursday, or day of the Passover, when going to proceed to Jerusalem. The discourses in the three next chapters, he apprehends took place after the paschal supper. Lightfoot.—Grotius conjectures that the discourses in the three following chapters were held as they were on the road.

CHAP. XV.

V. 1.—*I am the true vine,*] Heretofore Israel was the true vine, Jer. ii. 21. אֶתֶּן עֵץ—רִמּוֹן Hebr. ἀμπέλον—πᾶσαι ἀληθινὰν, LXX, into which every one addressing himself to the worship of the true God was to be grafted. Henceforward they were to be planted into the profession of Christ. The discourse arose from the eucharist. He had said, "This is the new covenant in my blood." He adds, "I alone am now the true vine." (Lightfoot.) It alludes to the blood of Christ, which makes glad the hearts of men, as the vine, Judg. ix. 13. Ps. civ. 15. or the blood of the grape, Gen. xlix. 11. Deut. xxxii. 14. Thus Clemens, Pæd. ii. de Christo. Christ said, "Take, drink;" τοῦτό μου ἐστὶν τὸ αἶμα, αἶμα τοῦ ἀμπέλου. The true bread is thus alluded to, vi. 51. Grotius. Others think, that as Judas, xiii. 10, 11. is in the state of a withered branch, ver. 6. and fit only for the fire, he admonishes them to be careful not to become such branches.

V. 2.—*beareth not fruit*] Faith without works is dead, Jam. ii. 26. The cutting off the dead branch is ῥῆξ, Hebr. κλάσις, Gr. deputatio, Lat. Varro, L. de stud. agric. Theophr. iii. de causis stirp. Grotius.

V. 2.—*he purgeth it,*] καθαίρει, he prunes it. Now ye are clean, ver. 3. Ἦδη ὑμεῖς καθαροὶ ἐστέ, already ye are sanctified by my doctrine and spirit, though you may require further pruning. The

pruning, in the application of the similitude, is the withdrawing from them the goods of this world, which prevent the growth of virtue. So the apostles and first preachers of the Gospel were poor and humble. Le Clerc.—“He purgeth it,” or pruneth : Gr. βλαστίλογία : Lat. pampinatio. This God performs by various ways, chiefly by afflictions ; Grotius. The pruning is the clearing the mind of the Apostles from many errors ; as, of a temporal kingdom ; of their primacy, or contention for precedency ; their weakness in the faith, and want of knowledge in Christ’s passion, and piacular oblation of himself, Luke xviii. 34. or in the calling of the Gentiles. This was done on the sending of the Holy Spirit. Whitby.

V. 3.—*Now are ye clean*] Perhaps connected with xiii. 11. “Now ;” when Judas is withdrawn. Grotius.

V. 4.—*Abide in me,*] Do not return to Judaism (Lightfoot) ; or, abide by faith, love, and obedience, ver. 9, 10. “and I will abide—.” An ellipsis of the word μένω : as Matt. xx. 23. “it shall be given ;” and 2 Thess. ii. 7. “will let—.” See 1 Cor. iv. 15. Gal. ii. 6. Whitby.

V. 5.—*without me*] χωρίς ἐμοῦ, “separated from me ;” as ver. 4, 6. With respect to all Christians, it relates to faith and its effects, Acts xv. 9. Gal. v. 6. and to the Spirit, 1 John iii. 24. iv. 13. Rom. viii. 9. With respect to the Apostles, it implies that they could not hope to convert the world without that assistance. 2 Cor. iii. 5, 6. hence Acts i. 8. Whitby.

V. 6.—*as a branch,*] Branch here, κλήμα, is ἄνθος, Ezek. xv. 2. where the sense is thus given by

D. Kimchi, and R. Solomon in loc. "What is the vine-tree, i. e. the wild vine; more than any tree—being a branch, which is among the trees of the forest?" In the same manner, our Lord says, "Every unfruitful branch is cast forth as the wild vine of the forest," Matt. xiii. 49, 50. Lightfoot.

V. 6.—*cast forth as a branch,*] Supply, unfruitful;—"as an (unfruitful) branch." Or, *kai* here may mean 'because,' or 'that,'—a branch that, or which, is withered; as Isa. v. 4. Matt. ix. 11. Acts i. 19. See Noldius on Partic. Hebr. p. 297. Whitby.

V. 7.—*ask what ye will,*] in my name, and for the glory of God, xiv. 13. xvi. 23. 1 John v. 14. Matt. xxi. 21, 22. Mark xi. 24. Whitby.

V. 8.—*be my disciples,*] "Bearing much fruit; ἐν τοῖς, ye shall appear to the world as my true disciples." So viii. 31. Jam. i. 12. (*kai* is not 'so,' but 'and.') Whitby. Grotius.

V. 13.—*lay down his life*]

Ψυχῆς γὰρ οὐδὲν ἐστὶ τιμώτερον. Eurip.—Grotius.

When Christ expresses the greatness of his love, he uses this phrase, as John x. 15, 17. 1 John iii. 16. when the merit of his passion, he uses the term "to die for us," or, "for our sins;" as Rom. v. 6, 8. 2 Cor. v. 15. Heb. ii. 9. 1 Pet. iii. 18. Whitby.

V. 15.—*servant knoweth not,*] So Xenophon, Epist. ad Æschinem. Grotius.

V. 15.—*for all things*] All things that can tend to your consolation; as my resurrection and ascension, the mission of the Spirit, the future judgment, and eternal life. Not all things absolutely: but the expression is limited, as it often is, by the context.

Thus Acts xx. 27. for, some things, as his kingdom, being purely spiritual, and the abolition of the Law; he did not yet reveal, xvi. 12. Grotius.

V. 16.—*chosen you,*] To be apostles. Ye did not, as the Jewish disciples, choose a master (Avoth. cap. i. hal. 6. Lightfoot.), but I called *you*, vi. 70. *ἵνα ὁ τὸ αἰρώμετε*. There is often a deficiency after *ἵνα*, as 1 Cor. i. 31. "that (it may be) as it is written;" here, "that whatsoever (being thus employed, or thus fruitful) ye may ask." Whitby.

V. 16.—*and that your fruit*] (as 2 John 2. Whitby.) A Hebraism for, "which fruit may remain, may be stored in the heavenly garner, and not cast into the fire;" iv. 36. Matt. xiii. 30. Grotius.

V. 20.—*if they have kept my saying,*] From the context, "if they have persecuted me."—*Τηρεῖν* might be supposed to carry an ill sense, for an insidious watching of the words of Christ. So *παρατηρεῖν* is used Luke xx. 20. So also *שמר* Hebr. Ps. lvi. 6. and *שׁמר* Job vii. 20. But the use of *τηρεῖν λόγον* in the N. Test. peculiarly in the writings of St. John, viii. 55. xiv. 23, 24. xvii. 6. 1 John ii. 5. Rev. iii. 8, 10. xii. 7, 9. and with *ἐντολὰς*, 'commands,' very often, as twice here ver. 10. is a sufficient reason to reject this rendering, and to give it literally as it stands. The meaning will then be somewhat ironical: "If they have kept my saying,—you see how ill they have kept it;—they will keep yours, i. e. in the same manner." Hammond. Whitby. Yet the context seems to suit well enough the first sense affixed to it. Le Clerc. *Τηρεῖν* is never used in an ill sense throughout the N. Test.: and, Gen. iii. 15. the true reading is probably *τηρήσεις*. Whitby.

V. 21.—*for my name's sake,*] Matt. x. 22.

Matt. v. 11, 12. Acts v. 41. 1 Pet. iv. 16. Grotius.

V. 22.—*had sin*:] The peculiar sin of rejecting the Messiah, xvi. 9. Lightfoot.

V. 25.—*But—that the word*] ἄλλ' ἵνα, "but (this hath happened) that the word may be—," &c. An ellipsis before ἵνα is frequent in this Gospel, ix. 3. xiii. 18. xiv. 31. Grotius. Whitby.

V. 25.—*without a cause*.] Psal. lxix. 4. which Psalm is truly referred to Christ. Whitby. Δωρεάν. The Hebrew word לְבַד signifies, "without a motive;" (thus, without just cause, ἀδίκως, Prov. i. 11, 17. 1 Sam. xix. 5. (Grotius.) Also, "to no purpose," or, "in vain;" and also, "gratis, freely, without hire." Hence δωρεάν, which has only the latter signification in pure Greek, is used to express any of these. Here it is, "without a cause." In Gal. ii. 21. it is "in vain;" is "freely," or "gratis," Matt. x. 8, Rom. iii. 24. 2 Cor. xi. 7. Rev. xxi. 6. xxii. 17. Hammond. And thus Grotius,

CHAP. XVI.

V. 1.—*not be offended*.] σκανδαλισθῆτε: so offended by the hatred of the world as to fall from the faith. That this is the true notion of the world, see note on Matt. xviii. 6. Whitby.

V. 2.—*out of the synagogues*:] See note on ix. 22. and Luke vi. 22. This was probably a cast-
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ing out from the whole congregation; for so the Jews proceeded against the Samaritans: and it may be concluded that they had an equal hatred to the believers in Jesus, whom they even frequently called, in contempt, Cuthites, or Samaritans. Those who were thus cast out they despoiled of their goods, from *Ezra* x. 8. Lightfoot.

V. 2.—*yea*,] ἀλλὰ, particula augmentis. Thus imō by the Latins. See 2 Cor. vii. 11. Grotius. Thus Luke xii. 7. “Yea, even the hairs—” &c. Thus 1 Cor. iii. 2. xii. 22. Whithy.

V. 2.—*that he doeth God service.*] λατρείαν προσφέρων τῷ Θεῷ. Λατρείαν answers to the Hebr. עֲבָדָה; but here, the genus for the species, to עֲבָדָה, as the Syriac, i. e. προσφέρων. This phrase, ‘to offer sacrifice,’ is taken from Exod. xxxii. 29. where Moses had said to the Levites, who slew the idolatrous Israelites, “Fill your hands,” Hebr. or “Consecrate yourselves on your brethren to the Lord;” or, as in the Chaldee paraphrase of Onkelos, “Ye have offered an oblation to Him.” From this and some other similar instances, as of Phineas, sprung the Zealots, זִנְיָקִים, who did not wait for the judgment of the Sanhedrim, but executed summary vengeance. They were esteemed by the Jews good men, and filled with zeal in the cause of God, Sanhedr. fol. 81. 2 Jos. B. J. lib. vii. c. 30. 34. And at last, at the Jewish war, after infinite slaughters of their brethren, they held themselves to be ἀναμάρτητοι, or men without offence. Jos. ubi supra. From these it was that Christ was in frequent danger of being stoned. They also combined to slay Paul, Acts xxiii. 14. Thus the Jews persecuted the first Christians, killing them, says Justin Martyr, Dial. cum Tryph. p. 363. Apol. 2. p. 72. with their own hands, wherever they could. See also Acts viii. 1. ix. 1. Grotius. Lightfoot. Whithy. Their

danger was threefold: (1.) from the excommunication, by which were spoiled their goods and estates, Heb. x. 34. (2.) from the Sanhedrim, adjudging them to be scourged or slain: and (3.) from these assassins. Lightfoot.

V. 3.—*not known the Father*] Not known that God is merciful and benignant. Grötius.

V. 4.—*I said not—at the beginning,*] Yet, Matt. x. 17, 18. and Luke vi. 22. Christ foretold these things; so Matt. v. 11, 12. that is, he foretold what was to befall them after his departure, and when brought before the Gentiles. What he therefore then foretold as future, he now, and Matt. xxiv. 9. speaks of as instant and immediate. Whitby. Ἐξ ἀρχῆς, עַד קַדְמָה, in the Syr. is only olim, formerly, Ecclus. xxxix. 32. Grotius.

V. 7.—*the Comforter will not come*] Of the Paraclete, see note on xiv. 16. supra.

V. 8—12. *And when he is come, &c.*] It is the office of the Paraclete, under the idea of an advocate, to convince or refute the κατηγορος, or accuser; or, as Tit. i. 9. “to justify the cause against all gainsayers;” to convince them, or to convince others, that they have complained or acted unjustly. This passage, therefore, relates to the customs of conducting and pleading causes amongst the Jews. There were three kinds of causes or actions: 1. Public judgments, מִשְׁפָּט, περὶ ἀμαρτίας, concerning criminal matters; the condemnation of offenders against God, or of false prophets. 2. The defending the just and upright from oppression or false testimony, מִשְׁפָּט, περὶ δικαιοσύνης, concerning justice, equity, or righteousness. 3. The pleading against any one for

trespass, as in robbery, &c. against his neighbour, and urging the law of retaliation. This is called למשפט, *περὶ κρίσεως*; concerning judgment. In each of these the Holy Ghost, at his coming, was to be the advocate for Christ against the world. In the first kind of action, *περὶ ἀμαρτίας*, he should prove, that Christ was not guilty of being a false prophet, but they of rejecting the true Messiah. The proof should be given on their own rules, and promise of the Messiah, Deut. xviii. 15, 22. which require that all the things which the Prophet foretold came to pass. Christ foretold that the Spirit should come. His consequent appearance would be a convincing argument, both of his being a true prophet, and of their being obnoxious for their treatment of him to the punishment of excision, Deut. xviii. 19. which soon befel the nation. 2dly, Concerning righteousness; the Holy Ghost would vindicate the innocence of Christ, though he had suffered as a malefactor, by convincing them from his coming, that Christ was taken up into heaven, a clear testimony of his innocence, to partake of his Father's glory. In the third action, of judgment, or the punishing injurious persons by retaliation; the Holy Spirit should bring a severe retaliation on Satan, by spreading the gospel amongst the Gentiles, and destroying his kingdom; as he attempted and instigated the Jews to destroy Christ. See Schinder in Pentaglott. voce צדקה, p. 1521. C. Hammond, from Grotius. The Paraclete was an advocate in convincing the world of sin and of righteousness; also in confirming the Apostles' testimony by signs and miracles, and various gifts, Heb. ii. 4. 1 John v. 6, 7, 8.—by pleading their cause before kings and rulers, Matt. x. 18, 19.—and against all adversaries, Luke xxi. 15. Acts vi. 10. Whitby. The Holy Spirit had absented himself from the Jews for the space of four hundred years. His re-

turn on Christ's promise, sufficiently convinced them of sin, in not believing on him (Acts ii. 37—41.) Lightfoot.

V. 10.—*Of righteousness,*] On this verse consult Lightfoot-ad loc.

V. 12.—*ye cannot bear them now.*] Chiefly the abolition of the Sabbath, and of the Law; the rejection of the Jews, and calling of the Gentiles. Lightfoot.

V. 13.—*into all truth :*] See Origen contr. Cels. lib. ii. p. 57, 58. (ed. Spencer. Cantab.) All "the many things" alluded to in the last verse. All things necessary for forming and establishing the Christian Church. Grotius. "All truth" necessary to direct the Church to the end of time: therefore "all truth" necessary in composing the written Scriptures. Thus Irenæus, lib. iii. c. 1.: "Their doctrines they after delivered in the Scriptures to be the foundation of our faith." Thus Augustin, *De consens. evangel.* lib. i. c. 35.: "They chose out those things to write, sufficient—for the salvation of the faithful." The Apostles, assisted by the Spirit, thus writing all necessary truth; consequently all things necessary to be believed or done are fully and clearly contained in the Holy Scriptures. Whitby. See also Michaelis, part i. c. 3. §. ii. vol. i. p. 83. ed. Marsh.

V. 13.—*not speak of himself ;*] Nothing different from what I have already taught, though with more perspicuity and exactness than I have yet thought it expedient to instruct you. Le Clerc.

V. 13.—*things to come.*] As Acts xi. 28. xiii. 1. xx. 25, 29. xxi. 11. 1 Tim. iv. 1. 2 Tim. iii. 1. Eph. iv. 11. 2 Pet. i. 14. and Rev. passim. Grotius.

V. 14.—*He shall glorify me:]* He shall teach you my doctrine, and confirm it by miracles: a proof that I am a partaker of the celestial glory. Le Clerc.

V. 16.—*A little while,]* A little while and ye shall not see me; on my ascension into heaven. Again; a little while, and ye shall virtually see me in the effects by the Holy Spirit; because I go to the Father, whence he shall be sent. Lightfoot.

V. 23.—*And in that day]* “In that day,” does not refer, in a confined sense, to the time when he will see them again, ver. 22. between the resurrection and ascension, but to the time of sending the Holy Ghost. When the Paraclete comes, ye shall have no need of asking more questions, for he shall teach you all things. To ask, here, *ῥωτάετε*, is to inquire, in a different sense from, to ask, or beg, *αἰτῶτε*, in the conclusion of the verse. So ver. 19. *ῥωτᾶν αὐτόν*, that they would ask him. In that day is in the same sense, ver. 26. Hammond; so Whitby.—Grotius holds, on the contrary, that, as *ἐγὼ* precedes the verb, this part of the sentence is plainly opposed to what follows: “Be ye not grieved that I depart; for whatever ye ask of the Father he will grant you. Make your requests as freely to him as ye would to me.” Grotius.

V. 24.—*nothing in my name:]* Requested no extraordinary gifts or powers of the Holy Spirit, as Acts iv. 29, 30. Lightfoot.

CHAP. XVII.

V. 1.—*and lift up his eyes to heaven,*] In sight of the Temple, near the brook Cedron. Grotius. The discourse in this chapter rather passed whilst Christ was yet in the room where he celebrated the Passover. See xiii. 31. and xviii. 1. Le Clerc.

V. 1.—*glorify*] See xi. 4. xii. 28. xiii. 31. by my resurrection and ascension, and advancement to a state of glory (Grotius.); and also by such wonders attending my sufferings as might entirely remove the scandal of the cross, Matt. xxvii. 54. Luke xxiii. 47, 48. Acts ii. 36. Whitby.

V. 1.—*that thy Son may also glorify thee :*] By causing the gospel to be preached throughout the world, xv. 8. Grotius.

V. 2.—*given him power*] ἰδωκας; hath now given him. Thus iii. 35. xiii. 3. v. 22. and, after his resurrection, it is said, ἰδωθῆ, 'hath been before given,' Matt. xxviii. 18. This power was to be more fully exercised in heaven; but was not destined for him (as Grotius.), but now possessed by him on earth. Whitby.

V. 3.—*and Jesus Christ, whom thou hast sent.*] "and Jesus to be the Christ, or Messiah, whom thou hast sent;" as if it were Ἰησοῦν τὸν Χριστόν. See verses 7, 8, 23. Le Clerc. That the Gentiles might, κατ' ἀντιδιαστολὴν τῆς πολυθείας, in opposition to polytheism, Epiph. Hær. 25. p. 6. (Whitby.) acknowledge thee for the only true God, 1 Thess. i. 9.

and, with the Jews, me to be the Messiah whom thou hast sent. Ignatius ad Magnes. Clem. Constit. Grotius. Whitby.

V. 5.] On this verse see Whitby ad loc.

V. 6.—*manifested thy name*] Given the disciples, whom thou hast enabled and caused to believe in me, the clearest prospect, by my doctrine and miracles, of thy power, wisdom, holiness, and goodness. Grotius. Whitby..

V. 8.—*they have received*] They have received what I have taught them of thy kingdom and dispensation, as fully convinced that it was a divine doctrine proceeding from thee. Ham. Paraph.

V. 9.—*I pray not for the world,*] Christ came to save the world, xii. 47. iii. 17. and doubtless prayed that it might repent and be forgiven, Luke. xxiii. 34. Thus, that it might believe, ver. 21. of this chapter: he here prays for the protection of the Father, for the Holy Spirit, and for support and unity; which prayers respect his disciples, those who already believed in him. Grotius. See Whitby ad loc.

V. 10.—*glorified in them.*] By the miracles done by them in my name, and by converts made to the Christian faith. Whitby, Paraph. Grotius.

V. 11.—*keep through thine own name,*] By thy help in the worship of thee, in the profession of thy name. So *ὄνομα*, Acts ix. 27. Rev. ii. 3. et alibi. Grotius. Or, "in thy name," is—by thy power. So 'name' is used, Ps. lxxxix. 24. 1 Sam. xvii. 45. 2 Chron. xiv. 11. Matt. vii. 22. Acts iv. 7. *Οὗς διδωκας* is

read ὃ δέδωκας in the Alex. and most of the Gr. MSS. and in the Pers. Copt. Syr. Arab. versions. Mill inclines to this reading, explaining it thus: "in thy name, or by thy power, *which* thou hast given me." But the present reading is in the Vulg. Æthiop. in Chrysost. Theophil. Athan. Or. 4. contr. Ar. p. 470. Epiph. Hær. 38. p. 279. and is fixed by the following verse, in which οὗς δέδωκας is found in all the Versions and Scholiasts. Whitby. Exam. Millii.

V. 12.—*I kept them in thy name:*] As commissioned from thee, as thy legate. To complete the sentence, should probably be supplied, "and do thou now keep them in my absence with thy Holy Spirit." Le Clerc.

V. 12.—*son of perdition;*] Not predestined to, but worthy of, perdition, υἱὸς ἀπωλείας. Thus 2 Thess. ii. 3. as child of hell, Matt. xxiii. 15. (see the note.) so 2 Sam. xii. 5. "is the child of death," and θνoς ἀπωλείας, Eccclus. xvi. 9. Grotius and Whitby. The scripture referred to by our Lord is Ps. cix. 8. applied to Judas, Acts i. 20. Doddridge.

V. 15.—*from the evil.*] From the wicked of this world, and from the evil one, Satan, as Luke xxii. 31. 1 Thess. ii. 18. iii. 5. Rev. ii. 10. Whitby. From all the evil or malicious wickedness of this world, malitiâ mundanâ, as ἐν τῷ πονηρῷ, 1 John v. 19. Grotius.

V. 17.—*Sanctify them*] ἁγιάζειν. Consecrate them, and set them apart, the Apostles, for the service of the truth. Whitby.

V. 17.—*through thy truth:*] ἐν τῇ ἀληθείᾳ σου. Render them so thoroughly imbued with my doctrine, that they may show the effects in the goodness

of their lives. Grotius. So viii. 32. "shall make you free—" from the affections of the world—is of the same import.

V. 19.—*I sanctify myself,*] i. e. I offer myself up as a piacular victim. Thus Chrysostom; and this is a sense of ἀγιάζαν: for ὡς ἵπρ valet προσφέρειν, Exod. xiii. 2. Lev. xxii. 2. Eccclus. xxxv. 8. and so Heb. ix. 14. ὑπὲρ αὐτῶν imports, 'to strengthen their faith.' So Eph. iii. 13. Col. i. 24. Grotius.

V. 21.—*That they all may be one ;*] By the participation and union of the same spirit. See Whitby ad loc. et not. on xiv. 20. "by union in faith and charity." See Acts iv. 32. Compare Rom. xii. 5. Eph. iv. 3. Grotius.

V. 22.—*the glory which thou gavest me*] The power of working miracles, xi. 40. Luke xiii. 13. Ham. Paraph. and Whitby. Thus Num. xxvii. 20. מִנִּי, his authority given from Moses to Joshua is rendered δόσις τῆς δόξης σου by the LXX. Le Clerc. It is the power of miracles imparted by the Spirit. Thus, of Christ himself, ii. 11. hence the administration of the gospel is with glory, 2 Cor. iiii. 7, 11, 18. Whitby.

V. 23.—*be made perfect in one ;*] τετελειωμένοις ἐν, may be perfected in one opinion or purpose; may perfectly agree in preaching the gospel. To this purpose God wonderfully united them. Le Clerc. —may be made perfect in one spirit. Whitby, Par.

CHAP. XVIII.

V. 18.—*over the brook Cedron,*] τοῦ χειμάρρου τῶν Κέδρων. Thus all the Gr. MSS. but plainly a mistake, as it is in the Hebr. קדרון, Kedron, in the sing. i. e. "blackness." Hence the name, as, in Germany, the Black Forest. The Hebrew word for cedars is עֵדֶן. The article has not been added, but changed. Doubtless it was first written χειμάρρου τοῦ Κέδρων, as 1 Kings xv. 13. ἐν τῷ χειμάρρῳ τοῦ Κέδρων, not τῶν Κέδρων, as Erasmus gives it. Beza. And thus Castellio. (But note: The Vatican, and the other MSS. in Bos, LXX, support Erasmus, and read τῶν Κ.) All the Greek MSS. says Grotius, give τῶν Κέδρων: and so also the LXX, 2 Sam. xv. 23. (Compl. τοῦ Κ.) and 1 Kings xv. 13. In 2 Kings xxiii. 4. (and in 2 Chron. xxix. 16.) it is Κέδρων, without the article; but there also is shown by the accent to be an appellative; for otherwise the Hebrew names have the accent on the last syllable. Josephus, moreover, J. B. lib. vi. and elsewhere, calls the valley κέδρωνα, as the Mount of Olives ἐλαίωνα, and as the Greeks usually name plantations, δαφνώνα, πλατανώνα, &c. It is no objection that the Hebrew word for cedars is עֵדֶן; for there are many species of this genus; and one in Gen. vi. given in the Chaldee Paraph. by R. Nathan. and J. Karchel. קדרונה, hence Kedron. In the Hebrew, therefore, it was torrens cedri, the brook of a cedar, in the sing.; with the Greeks, τῶν Κέδρων as in these collective nouns the sing. is only assumed for the plural. Grotius.

The brook is named Kidron, from blackness; the waters being blackened by the filth, as it was the common receptacle of the drains from the city and temple. "The blood from the altars ran down through a conveyance under ground into the brook Kidron, and was sold to the gardeners to manure their gardens." Joma. fol. 58. 2. Lightfoot. The name of Cedron comes from the darkness of the brook in a deep shady valley, or from the common sewers that emptied themselves into it from the city. Josephus always declines it, Cedron, cędronos, cedroni. Calmet. Dict. voc. Cedron.

V. 1.—*a garden*] in the valley of Gethsemane. See note on Matt. xxvi. 36. Grotius.

V. 3.—*a band of men,*] τὴν σπείραν, the band (Beza.); that part of the cohort then stationed in the temple (Grotius.); Or, as σπείρα is not necessarily, though the usual Greek term for, a cohort; and χιλίαρχος is adopted by the LXX to denote a Jewish leader of a thousand men, Num. xxxi. 14. 1 Sam. xviii. 13. 1 Chron. xii. 20. it might possibly be only the Jewish guard. The great multitude with swords and staves from the high-priest, in the three other Gospels, do not give the idea of Roman soldiers. See note on Luke xxii. 52. supra.

V. 3.—*with lanterns*] Φανός, from φαίνω, is used, says Phavorinus, for a lamp, or light; not for a lantern, μὴ ἐπὶ τοῦ κερατίνου—but for any thing that hath a light on it; as he goes on, τοῦτο δὲ λυχνούχον λέγε. Hammond. Properly, perhaps, it is a torch, which, at the feast of the Tabernacles, they tossed in the air, and caught with great dexterity. Lightfoot.

Yet it appears from Norden and Pocock, that lanterns of glass and paper are now in common use in Egypt; and, as eastern usages seldom vary, might be so then at Jerusalem. Or. Cust. ad loc.

V. 4.—*knowing all things that should come*] The whole tenor of this procedure is described by the Evangelist in a manner to show that Christ gave his life voluntarily into the hands of his enemies. Grotius.

V. 6.—*went backward, and fell*] Thus Psal. xxxv. 4. εἰς τὰ ὀπίσω, and Isa. xxviii. 13. πίσσωσιν ὀπίσω. Grotius.

V. 9.—*which he spake,*] xvii. 12. See the note on that verse. Christ especially wished to protect the Twelve, Judas excepted, as witnesses of his life and miracles; and that they might live to receive the promised gift of the Holy Spirit, and see the rising harvest of the Messiah's kingdom. Grotius. The words, "have I lost none," refer to their temporal preservation, as Ps. cix. 8. quoted by St. Peter, Acts i. 16—20. to the temporal destruction of the traitor Judas. And they were long thus preserved, 2 Cor. ix. 10. iv. 10, 11. xiii. 4. though forewarned by our Lord that they should finally drink of his cup, Matt. xxiv. 9. xx. 23. Whitby.

V. 10.—*The servant's name was Malchus*—] From מלך, to reign; a name in common use amongst the Jews. Thus Malluch, Neh. x. 4, 27. Malchus, the Arabian, Jos. Ant. lib. xiii. c. 9. Porphyry acquaints us, in vitâ Plotini, that his own name, in his native tongue, was Malchus, signifying, in Latin, rex, or king. He was a Phœnician. Jerom wrote the life of one Malchus, a hermit, and Syrian. He also informs us, that the name signified rex in Latin. Many examples are brought by L. Holstein, in vitâ Porphyri. c. ii. that the name was extremely usual in Syria. Lightfoot. Grotius. Le Clerc.

V. 12.—*and the captain*] *χιλίαρχος*, the præfect of a cohort. Grotius. At the Passover, and the other great feasts, the Romans sent a whole band of a thousand men to guard the porticoes of the temple. The captain of the band is here called *χιλίαρχος*. Whitby. It is the usual Greek term for a præfectus cohortis.

V. 13.—*the high-priest that same year.*] This is added because of the frequent change in the office under the Romans. Lightfoot *ad loc.* and Grotius, note on xi. 49. See note on Luke iii. 2. *supra*.

V. 15.—*another disciple :*] Probably not St. John ; for, as he was a Galilean as well as Peter, they might have equally suspected him on that account. Grotius. Whitby. He is more likely to have been an inhabitant of Jerusalem, and thus known to the high-priest. Perhaps, as has been conjectured, the master of the house where our Lord kept the Passover. Grotius.

V. 16.—*her that kept the door,*] *τῇ θυρωρῷ.* With the Hebrews it was customary to have female door-keepers. See 2 Sam. iv. 6. LXX, *ἡ θυρωρός*. Grotius. Thus, perhaps, Acts xii. 13.

V. 18.—*for it was cold :*] Even snow and frost might take place at that season. The Jews have a canon, by which it appears that they did not intercalate the year, or add a month before the Passover on account of any snow and frost then happening. Maimon. Kiddush, hodesh, c. 4. And Biddulph, the English traveller, speaks of heavy cold dews that sometimes chilled the air at that season of the year. It was also near midnight, Luke xxii. 55. Lightfoot.

V. 19.—*of his doctrine.*] Whether it was seditious,—so also of his disciples. Grotius.

V. 20.—*whither the Jews always*] πάντοτε, (or πάντοθεν, Beza.) Rather, πάντες οἱ Ἰουδ. as the Alex. the Vulg. Syr. Copt. Pers. Cyril. Theophylact. Nonnus. Mill. ed. Küster. So Grotius.

V. 23.—*if I have spoken evil,*] κακῶς, i. e. contumeliously, to the high-priest; thus Acts xxiii. 5. LXX, Exod. xxii. 28. “bear witness publicly, convict me of the contumely.” Grotius.

V. 24.—*Annas had sent him*] ἀπέστειλεν, miserat, had sent; as ἔδωκε, vinxerat, Matt. xiv. 3. where see more instances; ἐκράνησε, Mark vi. 17. Grotius.

V. 28.—*lest they should be defiled,*] The Prætor’s hall was full of Roman soldiers. It appears from Maimonides, that a legal pollution was contracted even by presence amongst the Gentiles, especially on occasions of purity, as at the Passover. Hence Acts x. 28. xi. 3. Hammond.

The Roman governors resided at Cæsarea; but came up to Jerusalem, at the great feasts, to prevent or suppress tumults, and administer justice. To accommodate the prejudices of the Jews, their tribunal, or judgment-seat, was in the stadium, or open court before the palace, of some height, as being in Hebr. Gabbethan; Syr. Gathphata; i. e. Gr. περιβόλον and paved with mosaic work, as λιθόστρωτον, John xix. 13. (Beza.) with a door or passage communicating with the palace. From this tribunal he could address the people without their apprehension of defilement. Macknight.—Lightfoot has a conjecture, not very probable, that this was the room Gazith.

As the Jews were to abstain from partaking of the

sacred offerings on the day on which they condemned a criminal (see Maimon.), it has been thought by some that they would not enter the judgment-hall on that account; but that they might eat the Passover. Grotius. Yet their so willingly taking his blood on their heads, and their active clamours, seem to refute this opinion.

Grotius on Matt. xxvii. 19. describes the place of council to be always separated, by a veil or curtain, from the tribunal. Of this he brings many proofs; *as, παρὰ πέτασματος μέσσην, velo interposito. Constit. Clem. lib. ii. c. 52. This place is called τὸ ἀπόρρητον δικαστήριον, Philostrat. vit. Apollon. lib. iv. c. 15. τὰ σκηρῆτὰ τῶν δικαστηρίων, Synod. African. also, secretarium, in the Martyrologies; as, cum esset extra velum secretarii (apud Adonem Pridie Eidus Augusti de Euplo.) and that Pilate came out thence to the judgment-seat.*

V. 28.—*might eat the passover.*] The Jews had already, in Le Clerc's opinion, eaten the paschal supper. But the victims offered during the paschal week are here named pascha, as is shown by Bochart, Hieroz. par. i. lib. ii. cap. 50. where he proves that Christ ate the paschal supper on the same day as the Jews, Le Clerc.

V. 31.—*judge him according to your law.*] Give him, if found guilty, the punishment of scourging, yet allowed to your tribunal. Grotius.—Lightfoot holds, that the Jews themselves gave up their right of inflicting capital punishment for murder, on account of the surprising increase of murderers and assassins, whom they durst not bring to justice; and this they did by withdrawing from the room Gazith, where sentence on murder was always passed, in the court of the Israelites, before the altar: but that they occasionally passed sentence for other crimes, as on St. Stephen, and on Ben Saida at Lydda; (Hieros,



Sanhedr. fol. 25. 4.) and were only desirous, in this instance, to throw the odium of the deed on Pilate. Whitby asserts, from Hierus. Talm. L. Sanhedr. c. 7. Babyl. Sanhedr. fol. 41. Aboda Zara, fol. 2. Maimon. Tr. Sanhedr. c. 14. §. 13. that the power of capital punishment was taken from them by the Romans; yet, in questions of their own law, sometimes permitted to them, as in the case of St. Stephen; for it is plain from the narrative, Acts vii. that Stephen's was a judicial and not a tumultuous punishment, Lev. xxiv. 16. but that Christ was accused of aspiring to a kingdom, in prejudice of Cæsar. Whitby.

Basnage, again, insists that they had in no case a power of capital punishment; and that their own assertion on that head is general and conclusive: "It is not lawful for us to put any one to death." Also, that St. Stephen was indeed brought to trial judicially; but that his death was from a tumult: the crowd rushed furiously on him, dragged him out of the city, and stoned him. See his Dissertation on this subject. Hist. Jews, b. v. c. ii. p. 401. ed. Taylor.

V. 32.—*That the saying of Jesus might be fulfilled,*] "what death he should die:" not in a popular tumult, but, as he foretold, by a Roman, or Gentile, punishment; Matt. xx. 19. xxvi. 45. John iii. 14. xii. 32. Grotius.

V. 33.—*Art thou the king of the Jews?*] Pilate must have heard the accusation of his affecting the kingdom: therefore, Matt. xxvii. 11—14. Mark xv. 2—5. precede this passage. Le Clerc.

V. 34.—*Sayest thou this thing of thyself,*] or, Have the Jews made it their accusation that I profess myself to be Messiah the king? Whitby, Paraph.

V. 36.—*is not of this world:]* Ἐκ τοῦ κόσμου is used, as viii. 23. xv. 19. xvii. 14. especially when opposed to ἐκ τοῦ Θεοῦ, 1 John iv. 4, 6. ii. 16. Thus, when Domitian inquired of the relations of Christ the nature of his kingdom, they answered, It was a heavenly kingdom, to be established at the end of the world. Euseb. Hist. Eccl. lib. iii. c. 20. Grotius. Whitby.

V. 37.—*Thou sayest that I am a king.]* Thou speakest the truth. See Matt. xxvi. 64. compared with Mark xiv. 62. Le Clerc.

V. 37.—*that I should bear witness unto the truth.]* At all hazards. This persevering assertion, that he was in this sense a king (Luke i. 33. Whitby, Paraph.), was the good confession which he is praised for witnessing by St. Paul, 1 Tim. vi. 13. Grotius.

V. 38.—*What is truth?] Pilate perceived, by the answers of Christ, that his kingdom did not oppose or threaten molestation to the Romans. Yet he inquires, What meanest thou by the truth, of which you say you bear witness? But he asks the question obiter, as an inquiry of curiosity, not as a magistrate. Grotius.*

V. 38.—*I find in him no fault]* After these words follow Luke xxiii. 5—16. which show that the Roman governor delivered him very reluctantly into their hands. Le Clerc.

V. 38.—*no fault]* αἰτία: which here, as often in pure Greek, is crimen. Thus, xix. 4, 6. and αἰτία θανάτου, crimen capitale, Acts xiii. 28. I find, says Pilate, no crime fit for legal cognizance; no ἀδίκημα ἢ ραδιούργημα. It is only a controversial dispute; as Acts xviii. 15. Grotius.

CHAP. XIX.

V. 1.—*and scourged him.*] See note on Luke xxiii. 16.

V. 2.—*purple robe.*] See note on Matt. xxvii. 28.

V. 6.—*Take ye him,*] This is not a legal permission to crucify him, but a declaration that the crime must rest with them; it must be at their peril. I cannot, says Pilate, condemn a man without a fault. Grotius. Whitby.

V. 7.—*by our law he ought to die,*] As the Jews could not persuade Pilate that Christ was guilty under the Roman law, they endeavoured to show that he deserved death under the law of Moses, and to prevail with him to grant them his punishment. Le Clerc. As we cannot prevail in the Roman law, by our law he ought to die: either that against false prophets, Deut. xviii. 20. by declaring himself to be the Messiah (but this does not apply fully to the crimes stated in Deut. as above.); or rather that against blasphemy, Lev. xxiv. 16. which crime, and the legal punishment of stoning the offender; has frequently been denounced against him, John v. 18. x. 33, 36. Matt. xxvi. 65. Mark xiv. 64. Luke xxii. 71. Whitby.

V. 8.—*the more afraid* ;] i. e. to crucify him ; Whitby : either through apprehension of tumult, or because Pilate himself had formed a latent opinion, that he might be the Son of God ; Lardner, Cred. part i. vol. i. p. 330. Rider : or, might be one of those heroes, or demigods, honoured by the Gentiles. Grotius ad loc. et not. ad Matt. xxvii. 54.

V. 9.—*Whence art thou ?*] See note on vii. 27, 28. Who is thy father ? What thy origin, or family ? Grotius.

V. 11.—*no power*] A Jewish phrase, importing a power to take life ; as where in 1 Sam. xxii. 18. Saul says to Doeg, “ Fall upon the priests ;” the Chaldee gives it, Exercise authority upon them. Thus also the Chaldee in 2 Sam. i. 15. and 1 Kings ii. 25, 29, 31. “ Thou couldst have no power over me, the Son of God, unless it were given thee from above,” from God. Whitby. So Grotius. Others, as Macknight, have surmised, that ‘from above,’ meant, from the emperor ; and that the high-priest, representing Christ as an enemy to Cæsar, and thus causing Pilate to condemn him, had the greater sin.

V. 11.—*he that delivered me*] Chiefly the betrayer Judas, then the Sanhedrim or high-priest, and the people. Grotius.

V. 11.—*the greater sin*.] The Jews had more easy opportunities of observing his miracles, and were more competent judges whether he were the Messiah. Hammond, Paraph.

V. 13.—*heard that saying*,] He dreaded the extreme jealousy and suspicion of Tiberius ; of whose disposition see Tacitus and Suetonius. Grotius.

V. 13.—*in the Hebrew, Gabbatha*.] See note on

xviii. 28. *supra*. The word is Syriac or Chaldee. It is here said to be Hebrew; as it is the custom in the N. Test. to call the Syriac or Chaldee language, being at that time the vulgar tongue of the Jews, the Hebrew. Nonnus, in his Paraphrase, says expressly, that Gabatha, Golgotha, and the inscription on the cross, are Syriac; where the Evangelists name them Hebrew. The lines are:

V. 13. Γαβathά παφλάζοντι Σύρω κικλήσκετο μύθω.

V. 17. Γολγοθᾶ τὸν καλέεσκε Σύρων στόμα.

V. 20. Αὐσονίη γλώσση τε Σύρω, καὶ Ἀχαϊδί φωνῇ.
Nonnus, Paraph.

Hammond. So Grotius and Lightfoot.

V. 14.—*And it was the preparation of the passover,* i. e. it was Friday. Every Friday was the preparation (of the Sabbath.) This is called the preparation of the passover, as that feast happened to fall in that year on the sixth day of the week, or on the Friday; in inferian sextam hebdomadis. See Bochart. Hieroz. par. i. lib. ii. c. 50. Le Clerc. See note on Mark xv. 42. *supra*. But this relates to Le Clerc's opinion of the arrangement of the transactions in the week of Christ's passion. Also it is justly asked, If the passover was this year on a Friday, how could the preparation of it, or day before it, be also on a Friday? Bowyer Conj.

V. 14.—*And it was the preparation—and about the sixth hour :*] St. Mark, xv. 25. says, "It was the third hour, and they crucified him."—Three methods are adopted to reconcile these texts.

I. The Jews divided the day, from sun-rise to sun-set, into four portions, by the Hebrew hours of sacrifice and prayer: these were, reckoning the hours from sun-rise, the third, or our nine in the morning;

the sixth, or our noon; and the ninth hour, or our three in the afternoon; as Jerom on Dan. vii. Thus Matt. xx. 3, 5. On the feast days these were distinguished by the sound of trumpet, Num. x. 10. Thus Acts iii. 1. x. 3, 9. So Tertullian, *De jejuniis*, distinguishes these hours, as the most noted divisions of time: "*quæ diem distribuunt, quæ negotia distinguunt, quæ publicè resonant;*" and hence the canonical hours of the Romanists. Whatever happened between these stated hours of prayer was referred sometimes to the preceding, sometimes to the concluding hour. When St. Mark says, "it was the third hour," or the trumpet of the third hour had sounded, that expression serves for any time till the trumpet of the sixth hour sounds. Christ being placed on the cross therefore towards noon, or after eleven in the morning, the time is set forth with sufficient consistency: in St. Mark expressed to be in the portion after the third hour; in St. John, by his being condemned and crucified "about," or previous to the sixth. The Romans also began their day at sun-rise, and reckoned in the same manner.

"*Exercet raucos tertia causidicos,*" says Martial, lib. iv. ep. 8. of the courts of justice open at eight or nine in the morning. (So Cicero ad Pætum, lib. ix. *Accubueram horâ nonâ*, I sat down to dinner at three in the afternoon.) Grotius ad Matt. xxvii. 45. and Mark xv. 25.

II. But, secondly, the Romans also, in the sacred college of their priests, and in their legal proceedings, and, generally, it is said, in earlier times, began their reckoning of time from midnight. This they termed *dies civilis*; and was always continued by the priests, and in their law. Plin. Nat. Hist. lib. ii. c. 77. *Sacerdotes Romani—a mediâ nocte in mediam.* See Aul. Gell. Noct. Att. lib. iii. c. 2. and Censorin. *de die natal.* c. xxiii. et x. (Macknight Prel. Obs. v.

p. 28. vol. i.) And in the remote parts of the empire this ancient mode of computation, says Le Clerc, might still prevail. So Plutarch, *Quæst. Rom.* lxxxiii. inquires, why the Romans begin their day at midnight? And it is thought probable, from several passages in St. John, that he, who wrote after the destruction of Jerusalem, used this last method of computing time. Thus, i. 39. it is said, "the Baptist's disciples abode with him that day; for it was about the tenth hour." This, in the Jewish computation, would be four in the afternoon, which leaves a short remainder of the day; more likely, ten in the morning. Again, iv. 6. our Lord sat down by Jacob's well in Samaria "about the sixth hour;" not at noon, which is the Jewish sixth hour; but at six in the evening. It is not usual at mid-day for the women in those hot countries to draw water. Again, iv. 46, 52. Jesus told the nobleman of Capernaum, that his son was recovered "about the seventh hour;" not according to the Jews, or one in the afternoon, but at seven in the evening; for it was a day's journey from Capernaum to Cana, and the nobleman probably did not arrive sooner. On this plan the events of the crucifixion are thus arranged. Christ was brought at the break of day, *ἡν δὲ πρωία*, Matt. xxvii. 1. John xviii. 28. to Pilate: sent to Herod, returned from him, scourged, and shown to the people about the sixth hour—at six in the morning. The many preparations for his crucifixion, and his slow procession, took up the time till after nine, when he was placed on the cross;—at twelve the darkness came on—and at three he expired.

It is evident, however, by comparing the accounts of Varro in Aulus Gellius, and of Pliny here quoted, that the *dies civilis* of the Romans was a computation used in their law, and in their sacred ceremonies. All the instances given by Gellius relate to these

subjects. And it is not to be surmised, only for the support of an hypothesis, that St. John should desert the usual method of computation in use throughout the empire, to adopt a singular mode, entirely inconsistent with the popular use of his Gospel. The instances also of his adopting this computation, as quoted above, are indefinite and inconclusive. (See Doddridge.) And he himself recites our Lord's saying, xi. 9. "Are there not twelve hours in the day?" Nor, it should seem, is any proof adduced that the *dies civilis*, usually reckoned from midnight to midnight, was divided into two parts, and commenced again at noon, so as to admit the term of six or seven *in the evening*, as supposed, iv. 6, 46. Aulus Gellius, who wrote A. D. 110, contemporary with St. John, speaks of these questions on the *dies civilis* as recondite and peculiar, and opposed to the usual practice and custom of his times. He concludes thus: *Isthæc omnia de dierum temporibus et finibus ad observationem disciplinamque juris antiqui pertinentia, quum in libris veterum inveniremus, non dubitavimus, quin Virgilius quoque id ipsum ostenderit, non expositè et apertè—sed—opertâ veteris ritûs significatione. Æn. v. 738. His enim versibus obliquè—admonere voluit diem, quem Romani civilem appellaverint, a sextâ noctis horâ oriri.* Virgil with Gellius thus taking the idea from the books of the ancients of this *veteris ritûs significatio*, seems to show plainly, that it was a peculiar and not a popular computation used by any writers in the time of St. John.

III. To avoid, lastly, these difficulties, Usher, Whitby, and others, with Bengelius, have gladly had recourse to the notation of the third hour in St. Mark xv. 25. by a numeral letter Γ; and concluded that a mistake might have easily arisen in some MSS. of St. John, between this numeral Γ and the numeral ς, *episema*, for six, or the sixth. In this supposition Beza

acquiesces; for in his, now the Camb. MSS. it is in St. John *ἑξήκοντα*, though its Latin there gives "sextā." The authorities for this conjecture are: the Commentary (doubtful if Jerom's) on Ps. lxxvii.; Nonnus in his Paraphrase on St. John, who has *ἑξήκοντα*; Aliqui in Theophylact. a MS. produced by Camerarius; Severus Antiochenus also, and Ammonius; and a Tract de Paschate in the Chronicon Alexandrin. proved by Petavius to be improperly attributed to Petrus Alex. which asserts that, in the time of the writer, the original of St. John's Gospel was preserved at Ephesus, and read *ἑξήκοντα ἡν ὡσεὶ* TPITH. Against this conjecture are all the best and oldest MSS.; all the versions, especially the Vulgate; the silence of the Fathers; (not to speak of the opposition of the supposed Clementin. Constitut. lib. v. 14. et viii. c. 34. and of the interpolated Ep. of Ignatius ad Trallianos—compare Grotius and Le Clerc, which state, that Christ received sentence *ἑξήκοντα*, was crucified on the sixth, and expired on the ninth;) and lastly, the want of proof (so Grotius) that in any early MSS. the dates of time were distinguished by numeral letters. This last is a point of general criticism. Wetstein holds the affirmative; and brings proofs from Irenæus, Severus Antioch. Methodius apud Photium, and Galen, lib. i. in Epid. Hippocrat. vi. But it is observable that Michaelis, in his former edition, 4to. 1761, §. xli. p. 93. only refers to Wetstein; and in his last edition, translated and published by Bp. Marsh, he has been silent on the subject; so that it should seem that he either doubted the general position, or thought it inapplicable to the difficulties of the N. Test. However this may be, Wetstein has shown that the leaf in the Camb. MS. which contains this text, is of a different and much later handwriting than the rest of the book; probably of the ninth or tenth century; and gives his own opinion

in favour of the first method of exposition here stated. Yet more; Ignatius, Ep. ad Philadelph. c. 8. Tertullian de Præscrip. §. 36. and the Chronicon Alex. as above, are brought to prove that the autographæ, or originals of the N. Test. remained long in the church. But Michaelis apprehends that the expression in Ignatius, τὰ ἀρχαῖα, if genuine, relates only to the O. Test. : ἀρχαῖα, the archives, is the more approved reading. He thinks the account of Tertullian doubtful; whilst Lardner, Simon, and Griesbach, do not believe that it applies to the subject. And the Chronicon Alex. he plainly deems too modern for notice. This assertion then in the Chronicon Alex. as above, being rejected, and the text in the Camb. MSS. not being authentic, the whole idea of the change in the numeral letters becomes entirely conjectural, and without any real ground of criticism to support it.

So that, on the whole, the balance seems to incline in favour of the first opinion—that St. Mark's "third hour," including the whole portion, was correspondent with St. John's ὥστε ἔκρη, "about the sixth." Yet the reader should consult Doddridge, §. clxxxviii. on the opposite side of the question.

Other suppositions have been made; as that ὥστε ἔκρη was in the dative. "The preparation was to be at the sixth hour," as John v. 1. Anon. in Bibl. Nov. Librar. 1697. p. 415. and that "the whole was a gloss." Pfaffius Not. exeget. on Matt. p. 206, 7. Bowyer's Conjectures. Or, that St. Mark meant that "it was the third hour," when the priests at the feast ought to have gone to sacrifice and prayer: "*and* they crucified him;" i. e. and yet they were so violent that they proceeded to crucify him. Lightfoot on Mark xv. 25.—But these are not satisfactory. See Wetstein ad loc. et Proleg. p. 4, 5. Michaelis, par. i.

c. vi. §. 1. vol. i. p. 249. and the notes by Marsh; also edit. 4to. 1761. §. xii. p. 23. and §. xli. p. 93.

V. 16.—*delivered he him—unto them*] to the soldiers, to fulfil the earnest request of the Jews—to be crucified. Grotius.—The soldiers were the usual executioners under the Roman governors; as Tacitus, *Tribunus, exactor mortis*. Sueton. *Miles, decolandi artifex*. Tertullian, dissuading a Christian from enrolling himself in the army, *Et vincula, et crucem, et supplicia administrabit*. Grotius, note ad Matt. xxvii. 31.

V. 17.—*bearing his cross,*] See note on Matt. xxvii. 32. It is supposed that our Lord did not carry the whole cross; but, as customary, the transverse piece of wood, the *antennæ* or *furca*, to which his arms were afterwards fastened. The upright beam was termed *stipes*. See Pearson on the Creed, p. 203, 204. Doddridge.

V. 20.—*in Hebrew,*] i. e. in Chaldee. See Lightfoot on v. 2. See note on Matt. xxvii. 37. *supra*.

V. 21.—*the King of the Jews;*] This appeared an affront to the nation; implying, that they had had such a king: possibly intended in contempt of them by Pilate, against whose inclination they had prevailed for his crucifixion; and who being *ἀκαμπής*, inflexible, as Philo represents him, refused to alter the inscription. Grotius.—The repetition of the words, “*what I have written,*” is a common mode of confirmation with the rabbins. Chetubb. fol. 96. 1. Jevamoth. fol. 106. 2. Lightfoot.

V. 23.—*took his garments—and also his coat:*] The

garments, *ἱμάτια*, include all his clothes, except his upper garment; *χίτωνα*, the talith, Hebr. or upper coat. Targum in Ps. xxii. 18. "my sindon," *סנדון*, Prov. xxxi. 24. Thus Matt. v. 40. He that will take thy *χίτωνα*, thy coat, or upper garment, let him have thy *ἱμάτιον*, inward garment also. Lightfoot.—Yet it is supposed by Willan, from Deut. xxii. 12. that the upper garment was in four parts: the tunic, *χίτωνα*, only in two, sewed together, and wrapped round the body. Those of better rank had the tunic woven throughout. Thus the high-priest's robe; *ἔργον ὕφαντοῦ*, οὐκ ἔργον ραφίδος, woven entire, not sewed together. Josephus. Willan.

The Roman soldiers had a right to the clothes, as spolia, quibus indutus est, qui ad supplicium ducitur. Grotius, note on Matt. xxvii. 35. The garments being divided into four parts, they cast lots who should have the choice of the shares. Mark xv. 24. Whitby.

V. 23.—*the coat was without seam*,] Euthymius describes this coat as worked from the top. Isidorus Pelusiotes, lib. i. ep. lxxiv. speaks of it as a very usual dress amongst the poorer sort in Galilee. Le Clerc.

V. 24.—*that the Scripture might be*] Psal. xxii. 18. *ἵνα* that, *so that* the Scripture was fulfilled, as in many other places; as xviii. 32. Le Clerc. See note on Matt. i. 22.

V. 25.—*his mother's sister, Mary—of Cleophas*,] *Μαρία ἡ τοῦ Κλωπά*: the daughter of Cleophas, filia Cleophæ Arab. and wife of Alpheus, the sister of Mary, the mother of our Lord, and the mother of James and Joses (Grotius ad Matt. xxvii. 55.), who are hence styled our Lord's brethren. Rather, perhaps, the wife of Cleophas, or Alpheus. The name

חֵלֶפֶי, frequent amongst the Talmudists, is flexile in reading to Alphai, or Cleophi. Echahrabbathi, fol. 79. 4. Midras Coheleth. fol. 82. 4. That Alpheus was the father, and this Mary the mother, of James and Joses, comp. Matt. x. 3. xxvii. 56. Mark xv. 40. Lightfoot. So Whitby.—Note also; that it need not be concluded from the phrase *Μαρία ἡ τοῦ Κλωπᾶ*, that Mary was the daughter of Cleophas; for Mark xvi. 1. *Μαρία ἡ τοῦ Ἰακώβου*, is Mary the ‘mother’ of James, as appears by Mark xv. 40. Thus in Elian Var. Hist. lib. xiii. c. 30. *Ὀλυμπίας ἡ Ἀλεξάνδρου*, Olympias, the mother of Alexander. And, Acts vii. 16. *παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ*, of the sons of Emmor the father of Sicheim; for so he was. See Whitby on Luke xxiv. 1.—And it may be used also for the wife, as a near relative. Thus Hectoris Andromache, (supply, uxor.) Grotius on Mark xv. 47. *Ἰούδας Ἰακώβου*, Jude the brother of James, Luke vi. 16.

V. 27.—*unto his own home.*] *εἰς τὰ ἴδια*, to his own house. אֶל-בֵּיתוֹ, Est. v. 10. and vi. 12. is thus translated by the LXX. The text is thus explained also by Origen, who was consummately skilled in the Greek; by Euthymius, a commentator of great judgment; and by Theophylact. Grotius ad loc. et ad Luc. ii. 49.

V. 28.—*that all things were now accomplished,*] Seeing that he had now accomplished all the prophecies, he proceeds to fulfil that also in Ps. lxix. 21. and asks for drink. Hammond, Paraph.

V. 29.—*upon hyssop,*] אֶזְרָבַד; a species of it was rare enough to be gathered for wood, or fuel. Parah. c. ii. hal. 8.; and as a cane, or reed, to cover the

booths at the feast of the tabernacles. Succah. fol. 13.
1. Lightfoot.

V. 31.—*that sabbath-day was an high day.*] It was the day of the offering of the sheaf of first-fruits, and of the people's appearance in the temple, Lev. xxi. 10, 11. Exod. xxiii. 19. the sheaf was reaped the preceding evening by those appointed by the Sanhedrim, with much ceremony, in the adjoining fields. Lightfoot.—What the Hebrews term סדר a feast, סדרה 'the day of solemn assembly,' is rendered in the Greek *μεγάλη ἡμέρα*, a high or great day. So Isa. i. 13. LXX. So John vii. 37. See Scal. Proleg. de Emend. Temp. p. 7. and 6.

V. 32.—*and brake the legs*] Ex more Romano, ut ait Lactantius. Grotius.—It was usual to break the legs of those crucified, lest possibly they should escape when taken down. Hammond, Paraph.—Or, to hasten their death. Illud tamen verum—quod proverbii loco dici solet, perire eum non posse, nisi ei crura fracta essent. Cic. Phil. xiii. 12. Willan.

V. 34.—*came thereout blood and water.*] From the pericardium, or case of the heart, which will often contain water. The soldier pierced the side of Christ, as doubting if he were dead; or through compassion, to save him from the torture of having his legs broken. The piercing his heart showed that he was fully dead, and removed all possible pretence of his recovery in the tomb. Grotius.—There are instances of watery effusion, to considerable amount, into the cavities of the pleura in cases of violent death, with long struggling. The phenomenon here mentioned is generally esteemed miraculous. Willan.

V. 35.—*that ye might believe,*] John speaks with such earnestness here, and refers to it in his Epistle, 1 John v. 6, 8. that it should seem there was an allusion to the water and blood of the first covenant, Heb. ix. 19. for water was said to be mixed with the blood, to keep it longer in a liquid state; or, to the gushing of water from the rock, said by the rabbins to have yielded first blood, and then water, “which rock was Christ,” 1 Cor. x. 4. Ps. lxxviii. 20. See Lightfoot. Thus Whitby.

V. 37.—*They shall look on him whom*] This is one of the places in which, as Rev. i. 7. the Evangelist quotes the O. Test. not from the LXX, but from the Hebrew text; for in Zech. xii. 10. the LXX (at least most copies) read ἀπὸ ὧν κερπήσαντο, they have leaped against (or insulted); reading probably, by mistake, ἡρῶν they have leaped, for ἡρῶν they have pierced. Hammond. Aquila, Symmachus, and Theodotion, read and translate the Hebrew aright; and Dr. Owen thinks that the LXX translation was right at first; for Cod. Barb. LXX, and some few other MSS. have it εἰς ὃν ἐξεκέντησαν—and so the Fathers, Ignatius, Ep. ad Trall. §. 10. Just. Mart. Dialog. et Apolog. ii. Owen, Modes of Quot. No. lviii. p. 66. See also Bos, LXX, ad Zech.—Lightfoot supposes that this was a wilful mistake in the LXX, of the two Hebrew words, to favour the common interpretation of the nation. See Lightfoot ad loc.

V. 39.—*myrrh and aloes,*] The aloes was not the same as ours, but the produce of gum (δάρυμα, Theophrast.) of an oriental aromatic shrub. Willan, Thus Ps. xlv. 8. The weight shewed the riches, and the respect of Nicodemus to Christ. The Jewish tradition is, that on Jacob a profusion of spices was used, Gen. l. 2, 2 Chron. xvi. 14. Grotius, Whitby. At

Herod's funeral were five hundred ἀρωματοφόρους, or spice-bearers. Jos. Ant. xvii. 10. Eighty pounds of opobalsum were employed at the funeral of R. Gamaliel. Talmud Messachoth Semach. 8.

V. 40.—*wound it in linen clothes*] or swathes. See in Hesychius, ὀθονή, and τελάμων, (and in Pollux, of ὀθονία, bandages.) so xx. 7. So κειρία, swathes for the dead, from κήρ, mors, death, xi. 44. and Nonnus; thus Acts v. 6. Hammond. Thus the Syr. version here renders ἔδησαν by כרכו, involverunt: and the ὀθονία, or fascia, the swathes, are in Hebr. הכריכין. Grotius. See note on xi. 44. supra.

V. 41.—*in the place*] ἐν τῷ τόπῳ, in that part of the gardens, or quarter near the suburbs, was a new sepulchre—new, to show that no other body could be supposed to have risen from it, (when the grave-clothes were found.) It was about 500 paces from the place of crucifixion, say travellers. Grotius.

CHAP. XX.

V. 1.—*Mary Magdalene*] with the other women: she is mentioned, as usually being first named in the other Gospels, to whom St. John refers for the rest. Compare Mark xv. 40, 47. Matt. xxviii. 1. Grotius. Whitby.

V. 1.—*the stone taken away*] It is apparent that John writes to complete the rest of the Gospels; and

refers to them for the account of the stone's being placed at the sepulchre; Matt. xxvii. 60. Le Clerc.

V. 19.—*they knew not the scripture,*] they knew not its force or import. The Jews thought from tradition, that their Messiah should not die, John xii. 34. The disciples, to the last, understood not what Christ delivered on that great point, Mark ix. 32. Luke ix. 45. xviii. 34. and xxiv. 25, 44, 45. (until the descent of the Holy Spirit.) Whitby.

V. 17.—*I am not yet ascended*] It will be some time before I ascend; "I shall not yet ascend to my Father." Ἀναβέβηκα, the past, is often taken in the present, or in the future tense, as in this Gospel, v. 24. μεταβέβηκεν, "shall pass" from death to life. See Glassius de verbo, lib. iii. tr. 3. can. 47. "Hasten now to acquaint my disciples." Whitby.

V. 19.—*the doors were shut*] Our Lord might cause the doors to open, as the Angel opened the prison doors to Peter, Acts xii. 10. The idea of his body being an ærial phantasm is unnecessary, and inconsistent with the essential proof of his corporeal resurrection. Whitby. See Grotius, and note on Luke xxiv. 37. supra.

V. 21.—*even so send I you.*] See note on Luke vi. 13. The Jews used the term, Apostles, to express commissioners, or deputies, sent to act for them. They had a saying, "A man's apostle is as himself." So Saul was an apostle of the consistory to Damascus. Acts ix. with letters of commission from the rulers. Thus the Twelve, after Christ's departure, had others whom they sent to some part of their charge: these were then called "their apostles." Paul and Barnabas employed—John, Mark, Acts xiii. 5. Paul,

Timothy, and Erastus, (Acts xix. 22.) and Mark, 2 Tim. iv. 11. When these preached to cities or nations who had not yet received the gospel, they had the name of Evangelists, i. e. disciples of the apostles commissioned by them to publish the gospel. They are placed next in rank to the apostles, 1 Cor. xii. 28. Eph. iv. 11. Thus Philip the deacon, Acts viii. 5, 12. xxi. 8. So St. Stephen, Acts vi. 9.—and Timothy, 2 Tim. iv. 5. Phil. ii. 19. So Luke and others, 2 Cor. viii. 18, 19, 23. who are termed “the glory of Christ,” to intimate his presence with them. The glory of God is the phrase used to denote his presence. As Christ was the apostle, or sent from God, he here gives his commission also to these disciples, and they become properly apostles, or sent, with full powers from him.

St. Peter preached at Rome by himself, at Alexandria by Mark his apostle: St. Paul at Rome by his apostles, of whom Andronicus and Junius were the most eminent, Rom. xvi. 7. This seems the reason of the difference found in ecclesiastical writers concerning the next successors to the apostles in some sees. Hammond. In this secondary sense, James, bishop of Jerusalem, is frequently called an apostle. Theodoret observes, that in the first times, those afterwards styled bishops were then called apostles. So, saith he, Epaphroditus, Phil. ii. 25. and Clemens Romanus is by Clem. Alex. Strom. lib. iv. termed *Κλημης ἀπόστολος*: so is Ignatius by Chrysostom: so is Timothy by Anon. apud Photium; and Thaddeus by Euseb. lib. i. c. 12. thus Mark by Epiph. Hær. 51. and in Euseb. lib. ii. c. 24. See more instances in Hammond, note on Rom. xvi. 7.

V. 21.—*so send I you.*] Not only to preach; but as the Father baptized me with the Holy Ghost, Luke iv. 18. John x. 36. so will I send you, baptizing you with the Holy Ghost, Luke xxiv. 49, 50.

2 Cor. i. 21, 22. : in testimony of this, I now say, "Receive ye the Holy Spirit," ver. 22. and, on my ascension, will more fully impart it. Whitby.

V. 22.—*Receive ye the Holy Ghost.*] This does not mean the actual imparting of the Holy Ghost, but a solemn promise confirmed by breathing on them, expressive of the sacred breath or spirit, τὸ πνεῦμα, to fit them for the reception at the proper time. See Luke xxiv. 49. So Theophylact. The power of remission of sins, or of the keys, was now given, ver. 22. yet not to be exercised till the Holy Spirit descended at the Pentecost. This passage connects with the precedent words: "As my Father sent me, so send I you;" intimating, that as the Holy Spirit appeared on his baptism, Luke iii. 22. so they should be consecrated, or anointed, Acts x. 38. by the Holy Ghost. Hammond.

V. 23.—*Whosoever sins ye remit,*] The power of binding and loosing, or of the keys, in St. Matt. xvi. and xviii. is supported by this passage. "To remit and retain," here corresponds with the loosing and binding in St. Matthew; κρατέω, to retain, signifying to keep bound : consequently Selden's arguments (de Cal. Heb. et de Syned.), that to bind is to declare forbidden, and to loose is to declare lawful, are refuted by this text, to which they are inapplicable; for Christ, here, says not, "whatsoever sins," but, "*whose* sins;" but it cannot easily be supposed that he can mean, or say to the apostles, "*whose*" sins ye declare lawful, or unlawful, are lawful or forbidden. Hammond. But it may be questioned if remitting sins here be not in the sense of Matt. ix. 2. where it is a miraculous power of relieving the sick from diseases inflicted in consequence of their sins. See note on that passage. So, 'to retain,' similar to

Luke xiii. 12. *Le Clerc*. The curing of the diseases, rather, was in that case the visible sign, that the sins that occasioned them were remitted, Jam. v. 14, 15. But here it is not only the remission of temporal punishments, but of sins and their eternal consequences. The Apostles remitted sins on baptism, Acts ii. 38, 41. and on re-admitting penitents to the church, 2 Cor. ii. 10. *Cyprian* properly applies both to this text; Ep. lxxiii. *Grotius*. The power of binding and loosing was concerned only in articles and decisions of the Law. This power, which he now gives them, reached to the sins of mankind, *Lightfoot*. "Whosoever sins ye remit, thus assisted by the Holy Ghost, are declaratively remitted to all that believe by virtue of the gospel covenant; and whosoever ye retain, are declaratively retained against those who sought not for justification by faith in his blood." *Whitby*.—*De apostolis, in conditione, ἀφίεναι* dicitur; *de Deo, in promissione*. *Grotius*.

V. 26.—*after eight days*] The Jews express a week by eight days. So *Jos. Ant. lib. vii. c. 9.* from Sabbath to Sabbath. So *Luke ix. 28.* compared with *Matt. xvii. 1.* including, or not mentioning, the first and last day, is that day se'nnight. *Hammond*. Thus *Lightfoot*.

The resurrection of our Lord, and especially the having once experienced his presence with them, when assembled, as ver. 19. on this first day of the week, seems to have led them to devote that day peculiarly to his solemn worship, Acts xx. 7. 1 Cor. xvi. 2. "the Lord's day," Rev. i. 10. *Grotius*.

V. 27.—*and behold my hands* ;] Examine them, feel them. See *Glasse, Rhet. Sac. Tra. i. c. 12.* *Le Clerc*.

V. 27.—*into my side* :] He does not add—and

into my feet—for the feet were not pierced with nails, as mistakenly represented by modern painters, but bound to the cross. Hence the legs were broken, note on xix. 32. for which there could have been no occasion if a strong and thick nail had been driven through the feet into the cross. Le Clerc.

V. 27.—*believing.*] Rightly translated. Not, “faithful,” as in pure Greek, but πιστός for πιστεύων, opposed to ἀπιστός, as 2 Cor. vi. 15. And thus Acts x. 45. xvi. 1. 1 Tim. iv. 3, 10, 12. v. 16. vi. 2. Grotius.

V. 28.—*My Lord and my God.*] Although the nominative in Greek is frequently used for the vocative, it appears preferable to read, as the Vulgate, with σὺ εἰ understood: ‘Thou art, Dominus meus, my Lord and my God.’ This perfectly corresponds to the preceding words of Christ: “Be not faithless, but believing.” Thou art my Lord, whom I have followed; not man only, but God; who hath conquered Death, to whom all men are subject. Le Clerc.

The nominative for the vocative is frequent in pure, and also in Hellenistic Greek; as LXX, Ps. xxxv. 23. Mark xv. 34. Ps. xxii. 1. This acknowledgment of Christ as God, made on the evidence of his power in his resurrection, John xi. 25. continued in the Church from the time of the Apostles, as Rom. ix. 5. and first Christians, as Justin Martyr. adv. Tryphon: and appears also in Pliny, Epist. ad Trajan. “Christo, ut Deo, carmina cecinisse.” Grotius: See also Whitby ad loc.

V. 29.—*seen me, thou hast believed.*] Faith may be taken for any persuasion, as credere, Plaut. Asin. A. i. sc. 3. Semper oculatæ manus sunt nostræ, credunt quod vident: “My hands are a sort of eye-witnesses, they will believe what they see paid into them.” But faith, properly, is the believing, on suffi-

cient grounds of reason, things, though wonderful, not seen, Heb. xi. 1. Le Clerc.

To believe without reason, is folly : to believe on the conviction of sight, is only to trust the senses. To refuse to believe whatever is not the object of sense or experience, is to harden the mind against the power and goodness of God displayed in all his works. To believe things future, and God's promises and plan of salvation, on such rational and probable arguments as wise men accede to and act on in the concerns of the present life, is to have a mind well disposed towards reliance on God, and imbued with a deep sense of his goodness and power. In this consists much of the merit of faith. Whitby. So 1 Pet. i. 8. Grotius, whom see *ad loc.* and Le Clerc on Gen. xv. 6.

V. 29.—*that have not seen,*] One of the Rabbis says, “that a proselyte is more beloved of the Holy Blessed God, than all the Israelites before Mount Sinai ; for they saw and heard the thunderings, flames, and lightnings :—the proselyte has not at all seen this ; yet, devoting himself to God, hath taken upon him the kingdom of heaven.” Tanchum. fol. 8. 1. Lightfoot.

V. 31.—*But these are written,*] If St. John had intended to close his Gospel here, he could not have used a more expressive and apostolic conclusion. Some of the learned therefore, and particularly Grotius, to whom Hammond in part accedes, have believed, that St. John concluded his Gospel at this place ; and that the following chapter was added, from his oral account, by the Church of Ephesus. Of this the learned will judge. Le Clerc. See the notes on xxi. 24. *infra*.

CHAP. XXI.

V. 1.—*sea of Tiberias :*] In Galilee, where he promised to see them, Matt. xxviii. 10.

V. 2.—*and two other*] inferior disciples, as of the seventy; Grotius.—Philip and Andrew, as Lightfoot conjectures. They pursued their trade of fishing, not expecting Christ's appearance on the mountain mentioned by him till the next Lord's day; hence the sons of Alphaeus might be absent. This mountain was near Capernaum, and the sea of Galilee. These seven dwelt near it; except that one of them, Nathanael, lived at Cana; but he was not yet gone home, but waited there with the rest. Peter and Andrew dwelt at Capernaum; so, probably, James and John: Philip in Bethsaida: Thomas, or Didymus from his Greek name, with the Syro-Phœnicians in Gadara or Hippo in Decapolis, not far from Gennesareth. Lightfoot.

V. 5.—*have ye any meat ?*] The Apostles on our Saviour's death, appear to have returned to their former occupation for support, ver. 3. Προσφάγιον here seems rather fishes, which they might sell to buy ὀψόνιον, or provisions. Ὀψόνιον, necessary food, was prepared for them on the shore, ver. 12. Le Clerc.

V. 7.—*girt his fisher's coat*] Ἐπενδύτης is an upper garment, as 1 Sam. xviii. 4. את המעל, pal-

lium. So Suidas describes it as the outer garment, from *ἐπάνω* the outer; as *ὑποδύτης* is the inner. Theophylact says, it is a linen garment, which the Phœnician and Syrian fishermen gird about them. Hammond.

Peter threw himself into the lake, not to swim, but to wade hastily to the shore; and girt his outer garment round him: the boat could not probably draw to land in that place for the shallow water. When it is said that he was naked, it probably is to be understood that he had on his *ὑποδύτης*, or inner tunic. Le Clerc. *Ἐπενδύτης*. Thus the LXX in two places, 1 Sam. xviii. 4. (Alex. MS. Compl. Ed.) 2 Sam. xiii. 18. for *מעיל*, which is a garment of the better sort; *ἐπένδυμα*, in Aquila and Symmachus. In Jerom, Ep. cxxx. superior tunica. Theodoret in Exod. quæst. lxvi. *χίτων ὃ ἔξωθεν*: Suidas, *τὸ ἱμάτιον ἐπάνω*. That he was naked, implies, with the Hebrews, that he only had on his inner vest, *τὴν ὑποδύτης*, כְּתָנִת, as 1 Sam. xix. 24. 2 Sam. vi. 20. Isa. xx. 7. Acts xix. 16. So Job xxii. 6. xxiv. 7. Chrysostom to those to be baptised; *γυμνοὺς μὲν τοῦ χιτωνίσκου μόνον*. Thus Xiphilinus, *γυμνός*: yet *σίνδωνα διασείων*. Grotius.—Whitby asserts, that Suidas and Phavorinus call *ἐπενδύτης* an inner garment, though Pollux, an outer one. He thinks that an inner garment, supposing it worn over the shirt, suits this context. Whitby.

V. 11.—*an hundred and fifty and three.*] Grotius (and Whitby on ver. 3.) would run a parallel on this miracle, and the success of the apostles in making converts: that they caught nothing all the night, 2 Cor. iii. 5. till Christ came: that the number of fishes, equal to all the different species of fish in the sea, and to the 153 (thousand) proselytes in Israel, 2 Chron. ii. 17. betoken great variety and numbers

of converts, &c. It is very dubious; as this allusion is not perceived in any prior miracles of this kind.

V. 12.—*and dine.*] Ἀριστον is also a morning meal: as, ἀριστον αὐτῷ ἡοὶ φαινόμενῃ. Hom. (And it was now morning; they had toiled all night.) Christ probably ate with them, Acts i. 3. x. 41. Grotius.

V. 14.—*This is now the third time*] i. e. that Jesus showed himself to the body of his disciples collectively, or to the Eleven so called: 1. on the evening of the day of his resurrection: 2. on the succeeding Lord's day: 3. and on this, the third. Lightfoot, Har. N. Test. Whitby, Paraph.

Thus also Grotius: "This is the third separate day;" which coincides with the above account. He appeared frequently on the first day to different persons; how often, is difficult to determine with precision, and not so important: but these were the times in which he gave public authentic proofs of the reality of his body. Le Clerc, not adverting to this, would have τρίτον mean the third place, and, from Curcellæus Instit. Chr. Rel. lib. v. c. 14. reckons this, including the whole, the seventh or eighth time of appearance; Lightfoot, the fifth—either of which it may very well be.

V. 15.—*lovest thou me more than these?*] It alludes to his denials. Thou once saidst, that though all others did, thou wouldst never forsake me. Thy eager temper has yet manifested itself in leaving the ship; but may its confidence at length be depended upon in future trials? if so, Feed my sheep. Thus does Christ, in the fewest words, rebuke, and set in its due light, his false presumption, and unjust preference of himself to the disciples. Peter answers now

with much humility, Thou knowest that I love thee. Lightfoot. Grotius. Hammond. Le Clerc. Or; Lovest thou me more than thy present employment of the fishing-trade? if so, Leave these nets and vessels, and feed my sheep. Whitby. To love Christ, is so to love him as to continue firm in the confession of him in the time of danger, 1 John iv. 18. Hammond.

V. 16.—*Feed my sheep.*] as expressed by St. Peter, 1 Epist. v. 1, 2. This gave no superiority to Peter; for he obeyed the other apostles, Acts viii. 14. was reprov'd by St. Paul; had no power over him, Gal. i. 1. or wherever other apostles planted the gospel; as not over the bishops of Asia, Acts xx. 28. What is said here is said to all. S. Augustin. de agone Christi, c. 30. Christ here gave, saith St. Basil, the same power to all ensuing pastors. Constit. Mon. cap. 22. Whitby.

V. 17.—*saith—the third time,*] By this threefold confession of his love to Christ, he is made to atone for his three denials. Whitby, Paraph.

V. 18.—*When thou wast young,*] It has here an indefinite meaning. Rather; "Now, when thou art young," i. e. active, and not old comparatively. The whole has allusion to the present transactions. The question took its rise from Peter's eagerness in quitting the ship. The affectionate command respecting his apostolic mission arose from his drawing the net of fishes to the shore. And the foretelling of his death alludes to this girding of his upper coat. Grotius.

V. 18.—*when thou shalt be old,*] When you have added to your present age about thirty-five years. Le Clerc.

V. 18.—*shall gird thee,*] ζώου, for ‘bind thee.’ Thus Acts xxi. 11. cingulum pro vinculo. Also Psal. lxxvi. 10, (“shall restrain, or bind.” Eng. Trans.) as explained by Kimchi. where Symmachus has περιζωδέν. Grotius.

V. 18.—*where thou wouldst not.*] This relates to the crucifixion: the girding, to the preceding punishments of bonds and scourging. “Agent te quo nolles,” is a usual salutation; or χαριεντισμός: for, in malem crucem, “may thou be crucified.” So many of the Ancients, says Grotius, confirm St. Peter’s being crucified at Rome, that it cannot well be doubted. As Tertullian: “Statu felix ecclesia Romana, ubi Petrus passioni dominicæ adæquatur.” Præscript. adv. Hæretic. c. 36. et Scorpiaco ad finem. Also Clemen. Stromat. lib. vii. (quoted by Eusebius, lib. iii. c. 30. But this passage, as quoted at least in Grotius and by Eusebius, names no place, and refers to the death of his wife.) Add also the testimonies of Caius, and Dionysius bishop of Corinth, (in Euseb. E. H. lib. ii. 25. and lib. iii. 1. from Origen Comment. iii. in Genes.) On this subject consult, as authors of the first authority, Ambrose in Nativ. Apost. Prudentius de Passione Petri et Pauli, Chrysostom Orat. de iisdem, Theodoret *περὶ ἀγαπῆς*. Grotius.—Yet Bowyer, in his *Life of the Popes*, and others, would willingly question St. Peter’s having been at Rome; alleging that these authors, and even Irenæus, lib. ii. c. 20. and Justin Martyr, Apol. ii. had it from what they call early tradition; that the scripture is silent; and that St. Paul, writing no less than five epistles to the Gal. Ephes. Coloss. 2d Tim. Philemon, from Rome, does not mention his name.

V. 19.—*he saith unto him, Follow me.*] It has a mystical as well as a direct meaning; implying,

Thou shalt follow me in thy sufferings, as well as in thy discipleship, Matt. x. 38. Grotius. Ham. Par.

V. 22.—*that he tarry till I come,*] That this coming of Christ is the destruction of Jerusalem, see note on Matt. iii. 2. xvi. 28. xxiv. 3. Peter was put to death in the time of Nero (A.D. Lxv.) John survived to the reign of Trajan: he died a hundred years after the birth of our Lord, consequently thirty years after this coming of Christ, (the destruction of Jerusalem taking place A.D. Lxx.) Irenæus, lib. ii. p. 192. A. Irenæus mentions elders, who saw other apostles also. Hence it is probable that more of them survived to nearly the time of Trajan. Hammond.

Hammond has the merit, says Le Clerc, of being the first commentator (except, it may be, Lightfoot his contemporary) who clearly understood the coming of Christ in the Gospels to relate to the destruction of the Jews. The Church of Ephesus must have apprehended the true meaning, (if, ver. 24. they attested St. John's Gospel;) for John, they knew, had died before the last judgment; and no other event could be applied to the prophecy. Le Clerc.

V. 22.—*till I come,*] to destroy the city and nation of the Jews. Thus Matt. xvi. 28. compared with Luke xix. 12, 27.

The following general observations, says Lightfoot, may be useful: (But some of the texts referred to especially in the Revelations, seem plainly to have too narrow and limited an application.)

I. The destruction of the Jewish state, of God's own habitation and city, of his own people, by so dreadful and amazing plagues, Matt. xxiv. 29, 30. yet within the period of that generation, ver. 34. is described as if the frame of this world was dissolved,

2 Pet. iii. 10. Compare Deut. xxxii. 22. Heb. xii. 26.—Elements, are the Mosaical elements, Gal. iv. 9. Col. ii. 20. Thus Rev. vi. 12, 13. having compared Rev. vi. 4, 5, 6, 8. with Luke xxiii. 30. and Jer. iv. 23—28. 1 Cor. x. 11. 1 Pet. iv. 7.

II. The times preceding are called the last days, and the last times, i. e. of the Jewish economy; as 1 John ii. 18.

III. The times following this destruction are named a new creation, Isa. lxv. 17. after the rejection of the Jews. Comp. 2 Cor. v. 17. and Rev. xxi. 1, 2. 2 Pet. iii. 13.

IV. The day and manner of his vengeance are styled the day of the Lord; the day of Christ; his coming in the clouds, Acts ii. 20. Thus St. Peter applies the prophecy of Joel. Thus 2 Thess. ii. 2. Heb. x. 37. Jam. v. 9. Rev. i. 7. xxii. 12. Lightfoot.

V. 22.—*till I come,*] Until the destruction of Jerusalem; of which Joel speaks, ii. 31. and Mal. iii. 1, 2. iv. 1, 6. Again; Matt. xxiv. 3. to v. 44. xvi. 28. Heb. x. 37. Jam. v. 9. 2 Thess. ii. 1. It is true, a second final advent is mentioned, Heb. ix. 28.: but this intermediate one stands distinct; not being personal, but by the Roman army, and by signs from heaven, and in the clouds, of their approaching ruin. Whitby.—It requires attention and critical skill to separate justly the texts which speak of these two advents.

V. 24.—*we know*] I am of opinion, says Grotius, that the two last verses of the preceding chapter form the conclusion of St. John's Gospel; and that, as the last chapter of the Pentateuch, and of the book of Joshua, were added, after the deaths of Moses and Joshua, by the Jewish Sanhedrim, the last chapter of this book was subjoined by the Church of Ephesus,

chiefly to show that our Lord's prediction of the longevity and natural death of that evangelist was fulfilled. The rest of it only relates the origin of the prediction. "We know that his testimony is true," is the style of the Ephesian Church; attesting his gospel, and also this account drawn from his private notes or memorandums. John himself would have said, "And he knoweth that he saith true," as John xix. 35. the last verse in this chapter being partly similar to ver. 30. in ch. xx. adds to the improbability of their being written by the same person. Οἶμαι, "I suppose," in the last verse, is the expression of the writer of the attestation, probably the bishop of Ephesus. The phrase is a manifest hyperbole, as not unfrequent in the S. S. Gen. xi. 4. Num. xiii. 33. Grotius ad loc. et ad. c. xx. 30. And thus Hammond, as to the two last verses of this chapter. But this idea is held to be entirely unfounded and conjectural by the critics; as Whitby, Wetstein, and Michaelis.

V. 24.] In the Chaldee and Syriac the term "we know" is very frequently used for "I know;" and thus in the Hebr. as ידעתי Josh. ii. 9. for "I know." But there is a critical nicety occurs in the Chaldee; for the ידענא, apparently "we know," is sometimes formed of ידע אנא, the pronoun I being added; as Beracoth, fol. 56. 1.: so that it is not a certain conclusion that οἶδαμεν is for οἶδα, though it very probably is so in this place. Rather, אמת, ἀληθής, "true," has the force of its being a certain evidence, as of an eye-witness; as xix. 35. 'We all know' that the testimony of such a disciple, constantly present with him, will be always allowed as true. Lightfoot.

V. 24.] The phrase "we know," for the singular, is frequent in the N. Test. So Mary Magdalene, "we know not where they have laid him."—St. Paul often, "we know the law is spiritual," Rom. vii. 14.—

"we would have come," i. e. I, Paul, 1 Thess. ii. 18. So St. John, speaking of himself, "we testify," 3d Epist. 12. It follows here, "I suppose;" which words show that the preceding were written by St. John himself. Thus Theophylact. Whitby.

In the reasoning of Grotius, from the last chapters of the Pentateuch and of Joshua, the instances are not parallel; for there the death and sepulture of Moses and Joshua are related. In this last chapter of St. John his death is not mentioned, nor any thing that may not very well have been written by the apostle himself, at the advanced age in which he wrote his Gospel. As to the similarity of the phrases, xx. 30. and xxi. 25. the one is, "many other signs," or miracles which Jesus performed; the other extends to all events that have happened till the time at which St. John wrote. Many other things there are which Jesus, by his power, has caused since his ascension, even to this time. (This last explanation is perhaps doubtful.) The plural is very customarily used for the singular, both by the apostle and others. And we see that whoever wrote *οἶδαμεν*, also used *οἶμαι* in the singular in the next verse. See 1 John i. 1, 3, 4. ii. 1. 1 Tim. i. 8, 9. Wetstein.

The conclusion of some moderns from ver. 24. "we know that his testimony is true," is hardly worth refuting. The style of this chapter is perfectly St. John's style: "We know," is a usual figure of speech, implying, every Christian knows. The third person for himself is used by other historians; as by Moses and by Cæsar. The former chapter concluded the confutation of Cerinthus; yet he was at liberty to add this account, so satisfactory to the church and to his readers. Michaelis's Lectures, §. civ. p. 258. edit. 1761. 4to.

V. 25.—*the world itself could not contain*] *χωρηῆσαι*,

“will not receive,” from the greatness of the works ; because it will seem incredible that any man should do them. - Origen Philoc. c. xv. p. 46. so John viii. 37. See the note *supra*. Euseb. lib. i. c. 1. “were not able, *χωρεῖν*, to receive Christ’s doctrine.” So Matt. xix. 11. and Philo de mundo, p. 889. “many things which, from their greatness, human reason cannot comprehend, *οὐ χωρεῖ*.” See Stephani Thesaur. in voc. (also Scapula.) and Grotius ad Matt. xix. 11. Whitby.

ANNOTATIONS

ON THE

ACTS OF THE APOSTLES.

THE authenticity of this book is undoubted. It is quoted by the earliest writers ; by Clement, the companion of St. Paul, as well as by Polycarp, the disciple of St. John. And Irenæus against the Manichæans has almost epitomized it. Whitby, Pref. to Acts.

Acts of the Apostles.] It is obvious, that this title is too general. It can only be said to contain part of the Acts of St. Peter and St. Paul, and that for a very limited time. Of St. Peter to the death of Herod A. C. XLIV. and of St. Paul whilst accompanied by Luke from his going to Iconium, A. C. XLVI. Acts xiv. 1. (if indeed he accompanied him so early,) to his first arrival at Rome, A. C. LXI—III. Acts xxviii. 30, 31. Grotius. Hammond.

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The order is plainly this. To the end of ch. xii. he speaks of the progress of the church amongst the Jews; thence, to the end of the book, amongst the Gentiles. Hence the Acts of St. Peter in the one, and of St. Paul in the other part, who were peculiarly the fixed ministers or apostles to the Jews and to the Heathens, are recited. Lightfoot.

St. Luke did not intend to write a general history of the Christian church for the first thirty years after the ascension of Christ; nor even of the life of the apostle Paul during that time; for he has been wholly silent on many important particulars,—on the progress of Christianity in Egypt, and in the East,—on the foundation of the Christian community in Rome,—on St. Paul's journey into Arabia,—the assistance received by him from Aquila and Priscilla, Rom. xvi. 3, 4. and on many others.

He appears to have had two principal objects.

1. To relate the manner in which the gifts of the Holy Spirit were communicated on the day of Pentecost; and the subsequent miracles performed by the apostles through its influence. This was essential; for Christ had given the promise of the Holy Spirit, and it was necessary to show how it was fulfilled.
2. To deliver such accounts, as proved the claim, disputed by the Jews, of the admission of the Gentiles to the church of Christ. Hence, he relates, ch. viii. the conversion of the Samaritans; and the story of Cornelius, whom St. Peter himself baptized, ch. x. xi. and the decrees of the first council of Jerusalem on the Levitical law; and is diffuse on St. Paul's conversion and mission.
3. But a third opinion is probable; that the intention of St. Luke might be only to record those facts which he had himself seen, or heard from the eye-witnesses of them. Michaelis. v. iii. c. viii. sect. ii. p. 327. Comp. Whitby, Preface to the Acts.

It is the idea of Benson, that St. Luke was desirous of describing in the Acts, how the conversion of the Jews, of the devout Gentiles, or Proselytes of the gate, and of the idolatrous Gentiles was effected; and hence he divides the book into three parts.

1. The first part contains an account of the spreading of the Gospel amongst the Jews only; from A. D. 33. to 41. and from ch. ii. to ch. x. 2. Amongst the Proselytes of the gate, or devout Gentiles; from A. D. 41. to 44. and from ch. x. to ch. xiii. 3. Amongst the idolatrous Gentiles or heathen world; from A. D. 44. to 63. and from ch. xiii. to the end of the book. Benson's Hist. Chr. Rel. Introd. sect. vi. p. 22.

The style of St. Luke, in the Acts of the Apostles, is much purer than that of most other books of the New Testament, especially in the speeches of St. Paul at Athens, and before the Roman governors. But the work is by no means free from Hebraisms, even in the purest parts of it.

It deserves to be remarked, that he hath also well supported the character of each of his speakers. The speeches of St. Peter are recorded with simplicity, and are devoid of the ornaments found in the Greek or Roman orations. The speeches of St. Paul to the Jews are nearly similar to them, and very different from those he delivered before a Heathen audience. Thus, Acts xiii. 16—41. St. Paul commences with a long periphrasis, only suitable to a Jewish synagogue. Again; the speech of the martyr Stephen, Acts vii. is of a different description. It is a learned discourse pronounced by a person unacquainted with the art of oratory. He spake without preparation, and though he had certainly a particular object in view; it is difficult to discover it, because his materials are not regularly disposed.

Lastly, the speeches of St. Paul before assemblies

accustomed to Grecian oratory, totally differ from any of the preceding. They are not adorned with the flowers of rhetoric, but the language is pointed and energetic, and the materials judiciously selected and arranged. St. Luke has shown great judgment in his abstracts of them; and adopted, if not the words of St. Paul, those well adapted to the polished audience, before whom the Apostle spake. Michaelis ut supr. sect iii.

Of the Chronology of the Acts.

The Acts were written with a tolerable attention to chronological order; but St. Luke has not annexed a date to any one of the facts contained in his work. In several parts of it, however, the ecclesiastical history is combined with political occurrences, of which we know the dates. And these Michaelis has endeavoured to determine; because the chronology not only contributes to elucidate the book, but to assist in fixing the year in which many of St. Paul's epistles are written.

Assuming, therefore, from Archbishop Usher, that the Acts of the Apostles commence with the year 33 of the Christian æra, the following dates arise.

A. D.

1. The first epoch from the commencement of the book is at ch. xi. 29, 30. For the famine at the time of Claudius Cæsar, when relief was sent from An-

44

*

A. D.

tiöch to the brethren in Judea, happened in the fourth year of his reign, and in the year 44 of the Christian æra. 44.

2. Second epoch. Herod Agrippa dies soon after he had put to death the apostle St. James; and about the time that Paul and Barnabas return from Jerusalem to Antioch, xii. 21—25. This is still in the year 44. 44.
3. Third epoch, xviii. 2. St. Paul arrives at Corinth shortly after the banishment of the Jews from Italy by Claudius Cæsar. Commentators affix the year 54 to this event; but it is uncertain; for Suetonius, the only historian noticing this banishment of the Jews, mentions it without a date. Hence no date is placed in the margin.
4. Fourth epoch. St. Paul comes to Jerusalem, and is imprisoned by the Jews, not long after the disturbances excited by the Egyptians, xxi. 37—39. This imprisonment happened in the year 60, for it was two years before Felix quitted the government of Judæa. xxiii. 26. xxiv. 27. 60.
5. Fifth epoch. Two years after the commencement of St. Paul's imprisonment, Festus is appointed governor of Judea. xxiv. 27. xxv. 1. 62.

From this period the chronology is clear. St. Paul is sent a prisoner to Rome in the autumn of the year in which Festus arrived in Judæa. He suffers shipwreck, passes the winter in Malta, and arrives in Rome the following year; that is, in 63. xxvi.—vii.—viii.

The Acts conclude with the end of the second year of St. Paul's imprisonment in Rome; consequently in the year 65. xxviii. 30. (And yet that the Acts were written before the close of this year 65, or the end of the tenth year of Nero, is inferred from the silence of this book on the burning of Rome, and the massacre of the Christians, which happened in that year.)

To the events between the epochs 33 and 44, and between 44 and 60, it is difficult to assign a determinate year; and the time of the most important events of the conversion of St. Paul, and of the council in Jerusalem, is the most difficult.

But a probable conjecture may be formed. Thus, St. Stephen hardly suffered martyrdom before Pilate was recalled from the government of Judea; for under Pilate the Jews had no power of inflicting capital punishments. Now, according to Usher, Pilate was recalled in the 36th year of the Christian æra. If this be true, St. Paul's conversion also happened after the year 36; and 35 is too early a date; whether in 38, as some say, cannot well be determined.

The chapters iii. iv. v. vi. are to be arranged between the years 33 and 36. Chapter viii. is before the year 36, and x. after that æra. We are in the dark with respect to xiii. xiv. and several others. Ch. xvi. is at least six years prior to the fourth epoch, or the year 60. For a year and a half at Corinth, and three years at Ephesus, with the time spent in several journeys, can hardly be pressed

into a smaller compass. To xvi. therefore, the latest date is the year 54, and it may be sooner.

The most proper dates of St. Paul's epistles are references to the respective parts of the Acts of the Apostles. Michaelis, v. iii. c. viii. §. iv. p. 335.

Of the Geography connected with the Acts of the Apostles.

The classical student, who is familiar with the history of Greece and Rome, will be at no loss to trace the progress of Christianity through the countries encircling the shores of the Mediterranean Sea; which then composed the most enlightened part of the Roman empire, and indeed of the civilized world.

It was through the polished regions of Asia Minor, Greece, and Italy; in the cities of Antioch, Ephesus, Corinth, Athens, and Rome, that St. Paul planted the faith of Christ.

Syria.

In the first place; Judæa, or the Holy Land, was situated in the province of Syria, in which were the cities of Damascus, Antioch, and Seleucia.

Damascus was, of very remote antiquity, the seat of the governor of Syria, as we learn from Isaiah vii. 8. "for the head of Syria is Damascus;" and in the time of St. Paul it was yet great and flourishing.

Antioch and Seleucia were founded, as their names imply, by the princes who assumed the government of Syria, after the Grecian conquest of that country by Alexander. Probably they were both founded by Seleucus Nicanor, the son of Antiochus; who began his reign B. C. 312. and with whom the dynasty of the Seleucidæ commenced.

Seleucia was situated at the mouth of the river Orontes, and had a fortress of some importance attached to it. See the authors quoted by Wetstein on Acts xiii. 4.

Antioch, at the distance of twenty miles on the same river, was a city of uncommon celebrity throughout the east: and the place, where the disciples of Jesus were first called Christians.

Asia Minor.

Asia Minor, then termed the Proconsular Asia, as forming a large province of the Roman empire under the government of a proconsul, consisted almost entirely, at least adjoining the extensive coasts of the Mediterranean Sea, of Grecian colonies; settled there in the early and flourishing times of that republic; and which retained, as they had in a great degree originally imparted to the Greeks, the language, the elegant arts, and the religious worship of that people.

It is scarcely a digression to remark, with what propriety and justice the Grecian language, thus spread over the whole of the countries through which Christianity first displayed its marvellous light; vindicates to itself the honour of conveying to the world the inspired truths of the Gospel. The consideration being also added, that since the Alexandrian version of the Hebrew scriptures, (made by command of Ptolemy Philadelphus, B. C. 284, or 254,) usually called the Septuagint, this language had been familiarly received by the numerous communities of Jews, who were amply scattered over those regions.

The smaller colonies or districts of Asia Minor, proceeding along the coast from the province of Syria in the East, were, first,

Cilicia; with Tarsus, the native city of Paul. Acts xxii. 3.

Pamphylia; with the cities of Perga and Attalia. Acts xiii. 13. xiv. 25.

Lycia; in which are situated Patara. Acts xxi. 1. and the town and port of Myra. Acts xxvii. 5.

Caria; with the city and temple of Cnidus, Acts xxvii. 7. whence the coast inclines to the north, as it forms the eastern side of the Ægean Sea.

Ionian; containing Miletus. xx. 15. if that city did not rather belong to Caria, though included in the Ionian league mentioned by Herodotus. L. i. c. 142. Trogyllium, a promontory opposite the isle of Samos (Strabo L. xiv. p. 438.) and Ephesus, Acts xix. 1. the first city of this proconsular region.

Lydia succeeds, in which is probably Thyatira. Acts xvi. 14. then

Mysia, or Æolia, where is found Adramyttium, xxvii. 2. mentioned by Strabo L. xiii, Mela L. 1. c. 18. and Pliny L. v. 30. Aasos, a town either in Mysia, Acts xx. 13. or in Troas, the adjoining city and district, xvi. 8.

Bithynia Acts xvi. 7. and Pontus xviii. 2. both on the coasts of the Euxine Sea, complete the provinces on the shores of Asia Minor.

In the interior part of the country are found to the east of Mysia,—Phrygia—Galatia—and Cappadocia.

To the east of Lydia and Ionia,—a colony termed Asia Propria—Pisidia—and Lycaonia.

In Phrygia are the cities of Hierapolis, Col. iv. 13. of Laodicea, Col. ii. 1. and of Colosse, a city on the river Lycus, which falls into the Meander, as described by Herodotus, L. vii. c. 30.

All these three cities, we are informed by Eusebius, (chron. ad An. Neronis x.) perished by an earthquake in the tenth year of Nero; or not two years after St. Paul's epistle was sent to them.

In Lycaonia are the cities of Iconium, Acts xiii. 51. Pliny L. v. c. 27. Strabo L. xii. of Lystra, and of Derbe, xiv. 6.

In Pisidia, finally, is the city named Antioch in Pisidia. Acts xiii. 14.

The Islands on the Coast of Asia.

The islands mentioned in the New Testament, surrounding the Asiatic coast in the Mediterranean Sea, are, Cyprus, Rhodes, Acts xxi. 1. Crete, Coos, Samos, Chios, xx. 15. and Lesbos.

In Cyprus are the cities of Salamis and Paphos, xiii. 4—6.

In Crete are situated the promontory of Salmone, and the towns of Fair Havens and Lasea, xxvii. 7, 8.; of Miletus, 2 Tim. iv. 20. if the text applies; and of Phœnice, with the adjoining isle of Claude, Acts xxvii. 12, 16.

In Lesbos is the city of Mitylene. Acts xx. 14.

Greece and Macedonia.

In the first journey of St. Paul, he advanced into the interior of Asia Minor as far as Lycaonia, and in his return nearly retraced the same steps.

From Asia, in his second progress, the apostle passed into Europe; and the coasts of Macedonia and Greece, on the opposite side of the Ægean Sea, contain most of the cities that were the scenes of his labours.

He sailed from Troas by the island of Samothrace to Neapolis in Macedonia, Acts xvi. 11. on the confines of Thrace; and continued his course in a southerly direction along the coast. Philippi, Amphipolis, Apollonia, Thessalonica, and Berea, being successively blessed and enlightened by his zeal for the Christian faith. Acts xvii. 1—14.

His next stage was Athens, xvii. 15. where he preached to the philosophers of Greece "Jesus and the resurrection."

From Athens he removed to Corinth, xviii. 1. in which populous and opulent city he abode for more

than a year and six months ; and at this period is supposed to have been at Nicopolis in Epirus, near the promontory of Actium. From Corinth he went to Cenchrea, the eastern port of the isthmus on which Corinth is situated, xviii. 18. where, according to Pomponius Mela, the Isthmian games were celebrated. And from Cenchrea he repassed the Ægean Sea to the city of Ephesus ; thence he sailed to Cæsarea, and having gone up to Jerusalem, returned to Antioch. Acts xviii. 19—22.

In the third journey of the Apostle, he again reached Corinth ; and returning by Troas, most of the islands above mentioned in the Ægean Sea were then visited by him. Acts xviii. 23. to xxi. 17.

Italy.

Lastly, when the appeal of St. Paul to Cæsar occasioned him to be sent a prisoner by sea to Rome, the islands and coast of Italy are brought to our notice. The apostle was shipwrecked on the small island of Melita between Africa and Sicily, and abode there three months. Acts xxviii. Thence he proceeded to the city of Syracuse, in the island of Sicily ; and passing the town of Rhegium, on the southern extremity of Italy, near the straits of Scylla and Charybdis, was landed at Puteoli, nearly adjoining to the bay of Naples.

In his progress by land to Rome, the town of

Appii Forum, about fifty miles, and of the Treæ Tabernæ, towards thirty miles, from that city, are the only places distinguished in the Acts by his presence.

At Rome, the narration of his travels, as recited in the Acts of the Apostles, is concluded.

THE JOURNEYS OF ST. PAUL.

<i>From Benson's History of the Christian Religion.</i>		<i>From the Map to that Work.</i>		
1st JOURNEY. A.D. 44—48. Acts xiii. xiv. xv. to verse 35.	2d JOURNEY. A.D. 50—54. Acts xv. 36. to xviii. 22.	3d JOURNEY. A.D. 54—58. Acts xviii. 23. to xxi. 17.	4th JOURNEY. A.D. 60—64. Acts xxiii. 31. to xxviii.	5th JOURNEY. A.D. 64 (or 65)—68. From the Epistles.
Antioch in Syria. Seleucia. Salamis } in Cyprus. Paphos } Perga in Pamphylia. Antioch in Pisidia. Iconium } Lystra } in Lycæonia. Derbe } Iconium } Antioch in Pisidia. Perga } in Pamphylia. Attalia } Antioch in Syria. PAGNÉCIA. SAMARIA. Jerusalem. Antioch in Syria.	Rest of Syria. CILICIA. Derbe. } Lystra. } Iconium. } PAPHOS. GALATIA. TROAS. SAMOTHRACE. NEAPOLIS Philippi Amphipolis } in Mace- Appollonia } donia. Thessalonica } Berea Athens Corinth } in Greece. Cenchrea } Ephesus in Ionia. Cæsarea. Jerusalem. Antioch in Syria.	GALATIA. PAPHOS. Ephesus. TROAS. MACEDONIA. GREECE. (Corinth.) MACEDONIA. Philippi. TROAS. ASSOS. Mitylene in Lesbos. CHIOS. SAXOS. Trogyllium } in Ionia. Miletus } Coos. RHODES. Patara in Lycia. Tyre. Ptolemais. Cæsarea. Jerusalem.	Antipatris. Cæsarea. Sidon. Myra in Lycia. Near Salmone } Fair Havens in Crete. } MELITA. Syracuse in Sicily. Rhegium Puteoli } in Italy. Appi Forum } Rome } End of the Acts.	Colosse. Ephesus. Troas. Philippi. Nicopolis in Epirus. Corinth. Miletus. ROME.

Yet further ; beyond St. Paul's two years' imprisonment at Rome, at the conclusion of the Acts, it is conjectured, if not collected, from various parts of his epistles, that he went from Rome through part of Italy to Spain, Rom. xv. 24. and thence returned by Crete, Titus i. 5. to Jerusalem, (as he had promised, Heb. xiii. 23.) and to Antioch, where his fourth journey was completed.

It is also supposed that a fifth journey was made by him to Rome from Syria, or the Holy Land. That is, from Antioch to Colosse. Philemon. v. 22. (for Philemon lived at Colosse. Compare the Salutations in Coloss. iv. with Philemon v. 2.) to Ephesus 1 Tim. i. 3. to Troas. 2 Tim. iv. 13. Philippi. Phil. ii. 24.—Nicopolis in Epirus, a small kingdom to the south of Illyricum, Tit. iii. 12. to Corinth, 2 Tim. iv. 20. to Miletus ; and intending to have again visited Ephesus, was prevented by the troubles, which hastily recalled him to Rome, A. D. 68.

The tracing the four apostolic journeys of St. Paul will abundantly repay the student's attention ; as they comprize almost the whole geography of the New Testament.

The Epistles of this apostle were also written to these newly-founded churches. And the Epistles of the other apostles being catholic or general, and addressed to the whole Christian church ; or, as those of St. Peter, to those of the same Asiatic provinces ; there remain only to be recited the ample kingdoms of Asia and of Africa, which will need no particular illustration.

These are, in Asia, Mesopotamia, between the two great rivers, the Euphrates and the Tigris ; with the city of Babylon on the Euphrates ; and to the east of those rivers—Media—Parthia—and Elam or Persia.

To the south and west of these is Arabia, whither St. Paul first retired on his conversion at Damascus, not far from the Arabian deserts. Arabia extends to the borders of the Red Sea ; and is only separated from Egypt by that boundary.

In Africa, besides Egypt and its city of Alexandria, is situated Ethiopia to the south, and the sources of the Nile; to the west near the Mediterranean is Lybia, and the district of Cyrene ; a country over which the Jews had spread in great numbers after the conquest and possession of their own land by the kings of Syria or Egypt, successors to Alexander the Great.

THE
ACTS
OF THE APOSTLES.

CHAP. I.

V. 1.—*THE former treatise*] *πρῶτον λόγον—λόγος* is a book or treatise; as Cicero translates the word from Xenophon *λόγον οἰκονόμικον* ‘*librum œconomicum*.’ Beza. *πρῶτος* is used for *πρότερος*. He refers to his gospel. Lightfoot. Grotius.

V. 1.—*of all that Jesus began—to do*] Not of all things that Jesus did or taught: but, *πάντα* for *πολλὰ* (many,) concerning all that were needful to establish his faith, and prove him to have been the Messias. Lightfoot. Or—needful for the instruction of a catechumen. The valuable discourses and miracles in St. John being omitted. Whitby. ‘Begin to do’

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is the same phrase as 'to do;'—but it may be used relatively here. What Jesus commenced or began was now continued by his apostles. Lightfoot, Hebr. Ex. on the Acts.

V. 2.—*through the Holy Ghost*] He gave them his commands, when he had breathed on them, and given them the Holy Ghost. John xx. 22. The power of tongues and miracles was to be given afterwards at the Pentecost. Luke xxiv. 49. Lightfoot. Rather; a compendious mode of expression: He gave them those commands which they were to execute by the power of the Holy Ghost, when they had received it. Grotius. Comp. n. on John xx. 22. supra.

V. 3.—*To whom—he shewed himself alive*] The appearances of Christ to his disciples after his resurrection are thus stated by Lightfoot. 1. He appeared to Mary Magdalen. John xx. 14.—2. The same day at Emmaus to two of the disciples. Luke xxiv. 13.—3. On that night he appeared to the eleven. Luke xxiv. 33, 36. John xx. 19, 20.—4. After eight days he appeareth to the disciples, and convinceth Thomas. John xx. 26.—5. At the sea of Tiberias to seven of the disciples. John xxi. 1, 2. this is the third appearance to any number of them, as ver. 14. mentioned by St. John.—6. On a mountain in Galilee, Matt. xxviii. 16. to the eleven apostles, and probably to the five hundred brethren, 1 Cor. xv. 6. as Galilee and this mountain was the appointed place of their assembling.—7. To James the apostle. 1 Cor. xv. 7.—8. Lastly, to all the apostles, 1 Cor. xv. 7. at Jerusalem, as he had appointed, on his ascension. Acts i. 4. Luke xxiv. 50; Lightfoot.

V. 3.—*by many infallible proofs,*] By eating, walking, conversing, and shewing that it was the same

body by the scars in his side, hands and feet. Lightfoot.

V. 4.—*being assembled*] συναλζόμενος, from ἀλία, coetus, and that from ἄλις, abundè; it is frequent in Herodotus. Beza. Lightfoot. Scapula. It hence means a feast, and Vet. Lat. translates it convescens—eating together; which Sir N. Knatchbull insists, was in St. Luke. xxiv. 36. the test of the reality of the person of Christ; and thus mentioned here.

V. 5.—*be baptized*] The term is used to preserve the antithesis with John's baptism. He baptized with water, which is the natural expression; ye shall be baptized with the Holy Spirit (or with fire.) Beza. See note on Matt. iii. 11. supra. The general effect to all Christians of this baptism of the Holy Spirit is similar to the baptism by water; as lustration; or a purifying of the heart and mind. To the Apostles, and to the 120 assembled at the Pentecost, the extraordinary gifts were imparted. Chiefly to enable them by their inspired preachings and writings in the gospels, John xiv. 26. xvi. 13. 1 Thess. ii. 13. with their deeds and miracles to spread the Christian faith throughout the world. Whitby. Hammond.

V. 6.—*the kingdom to Israel?*] Not, that on the conversion of the Jews, they should be re-established in Canaan, and Jerusalem be rebuilt, and Christ reign visibly amongst them. Nor, that this kingdom took place on the reign of Constantine, the first Christian emperor, as supposed by Grotius. But it may respect that time, when the Jews shall be generally converted by a change, not of place, but of spiritual condition, and 'all nations shall flow into them,' and make the kingdom of Christ glorious. Whitby. Lightfoot. Vid. Whitby. vol. ii. Treatise on the Millennium.

V. 8.—*witnesses unto me, &c.*] This is the sum of all the Apostolical discourses recorded in this book. Mark xvi. 20. Grotius. Yet their ideas were confined to the Jews alone, Acts xi. 19. till the vision of St. Peter. Whitby.

V. 11.—*shall so come in like manner*] Hence Whitby concludes that as Christ is to return with his angels in a flame of fire, 2 Thess. i. 7. and as the Shechinah or glory of God was always the appearance of a flame of fire, (see his note on Phil. ii. 6.) the cloud, into which he was now received, was this splendid appearance of glory. But the simple description of his ascent, v. 9. does not seem to warrant this conclusion, or other commentators to support it.

V. 12.—*a sabbath-day's journey.*] Vide note on Luke xxiv. 50. supra.

V. 13.—*into an upper room,*] A frequent expression in the Talmudists; who acquaint us, it was familiar with the nation, when consulting on the law or religion, to go up לעליות into an upper room. This seems partly different from the ἀνώγειον, Mark xiv. 15. Luke xxii. 12. at least it was not used for a common eating-room. Lightfoot. See note on Luke xxiv. 53. supra.

V. 14.—*Mary the mother of Jesus,*] The last time of her being mentioned in scripture. Probably she continued under the care of St. John, John xix. 26. and suffered martyrdom in some persecution, as foretold Luke ii. 35. Lightfoot.—“with his brethren,”—obviously then converted. Whitby.

V. 15.—*Peter stood up*] 1. He was the senior in age. 2. Had manifested true repentance after his fall.

3. and chiefly was designed to the apostleship of the circumcision. Gal. ii. 8. He therefore takes the lead; when the preaching was to the Jews, as Acts ii. iii. Lightfoot.

V. 15.—*the names—a hundred and twenty,*] These were the eleven apostles, and the seventy-two disciples. The other thirty-seven were probably, v. 21. those 'who had been with Jesus from the beginning.' Lightfoot. 'Ονόματα, Names, is a scriptural and classical Greek and Roman word for persons. Rev. iii. 4. Æschylus. Cicero. "Silvius, Albanum Nomen," Virgil. Yet in Hebrew, of men of some consequence. Whitby. Lightfoot.

V. 17.—*part of this ministry.*] κληρος is any part or share, fallen, as it were by lot, to any one. The κληροι αγίων belong to all Christians, Col. i. 12. 1 Pet. v. 3. the κληροι διακονίας only to the pastors. Hence the name of Clerici. Grotius.

V. 18.—*purchased a field*] This was the event; not the intention of the action. For Judas himself did not purchase this field, but the high-priests on his death. So in the classics—κτήσασθαι ἔχθραν, to purchase enmity and calamities;—so the phrase, 'to create to ourselves trouble,' so Prov. ix. 7. Beza. Whitby.

V. 20.—*in the book of Psalms,*] Ps. lxxix. 25. and Ps. cix. 8. The Psalm first quoted plainly relates to the Messiah; as v. 21. applied in John xix. 28, 29. and v. 9. as applied John ii. 17. Rom. xv. 3. The enemies of Christ in Ps. cix. 8. succeed those of David, or Doeg and Ahitophel. Whitby. ἐπισκόπην is, office or charge, somewhat similar to πτηρ, Numb. iii. 32. Here it is his apostleship. Beza.

V. 21.—*went in and out among us,*] Not so much to be conversant, as to discharge his holy office amongst us; as Moses, Deut. xxxi. 2. and Solomon, 2 Chron. i. 10. also 1 Chron. xxvii. 1. Though in other passages it may apply to the concerns of private life, as Deut. xxviii. 6. Ps. cxxi. 8. and John x. 9. Beza.

V. 25.—*to his own place.*] A Hebrew phrase for hell. Lightfoot. The Christian Fathers had the phrase, applying it to the good, as well as to the wicked. Thus Ignatius Ep. ad Magn. §. 5. "Every one must go to his own place." Barnabas, Ep. §. 19. —those that walk in the light go to the place *ᾧρισμένον* 'appointed for them.' Clemens Romanus.—to the holy place, or place of glory. 'due to them.'—And Polycarp.—that they are with the Lord, and go to the place appointed for them. And thus Plato in Phæd. p. 80. Whitby. Sir N. Knatchbull would have it mean; that the one elected may enter into his place,—the place of Judas; *τόπον τὸν ἴδιον*—not into *his own*, but *suus* for *ejus*; into his place. But it seems a forced explanation.

CHAP. II.

V. 1.—*And when the day of Pentecost*] The name of Pentecost seems to have been in use with the Hellenistic Jews, and retained in all the western versions. The Jews in Hebrew term this feast **עֶצְרָה**, or holy; as one peculiar holyday, not extended to seven. In the celebration of it, the Jews had two objects; that of the first-fruits of their harvest; and the giving of the Law on Mount Sinai.

On the 14th of the month Nisan they ate the Paschal lamb; the 15th day was the first day of the passover week, a holy feast equal to a sabbath; on the 16th day of Nisan, or second day of the passover, Lev. xxiii. 10, 11. the sheaf, as the first-fruits of the barley-harvest, was made a wave-offering before the Lord. From this second day of the passover fifty days were counted to the Pentecost (hence the name), Lev. xxiii. 15. when an offering of meal or flour, as the first-fruits of their general harvest, was made. And the Law being given on Mount Sinai fifty days after the passover, on their departure from Egypt, the feasts were coincident.

(N.B. The Law was given "in the third month," Exod. xix. 1.—rather, "on the third new moon," that is, on the first day of the third month, Sivan. From the first passover, or the departure out of Egypt on the 14th day of Nisan, reckoning fifteen days for the remainder of that month, and 29 days for the next, there are, with this day of the new moon, 45

days. Add five days for the time mentioned from v. 3. to v. 11. when Moses went up to God, and returned, and fixed three days more of preparation; and fifty days is the time from the first passover to the giving of the Law on Mount Sinai. Patrick on Exod. xix. 1—11.)

The manner of computing the Christian Pentecost varies with that of the passover, in the year of Christ's passion. If, with Lightfoot, Whitby, &c. we hold, that the general passover of the nation was celebrated on the Thursday, when Christ instituted the Lord's Supper; the Friday, on which he suffered, was the 15th day of Nisan, or first day of the paschal week; Saturday, the second of that week, and the 16th of Nisan, when the wave-offering was made; and from the evening of that Saturday or Sabbath, to the evening of the seventh Saturday, was 49 days, or seven weeks, and the next day, or Sunday, is the fiftieth, and the Pentecost.

If it is concluded, with Calmet and others, that the general passover of the nation was celebrated on the Friday, when Christ suffered; the Saturday was the 15th, and Sunday was the 16th of Nisan, or the second day of the paschal week, when the wave-offering was made; and, including that day in the computation, to the seventh Saturday evening is 49 days, and the Sunday thus again becomes the fiftieth, or the Pentecost. See Lightfoot. Whitby. Calmet Dict. voc. Pentecôte, and note on Matt. xxvi. 17. *supra*.

V. 1.—*they were all—in one place.*] Beza and Hammond hold, that these who received the gift of tongues, were only the apostles. That they were to be the patriarchal heads of the church, and were thus worthy of a visible miracle; and were properly designated v. 7. "as all Galileans." Beza. But Lightfoot insists, that the 120, i. 15. were now present, as at the election of the twelfth apostle; and likely to

publish the gospel in various countries ; and that the seven deacons vi. 3. were chosen from those already " full of the Holy Ghost ;" and the multitude of several languages then at Jerusalem was very great ; and the apostles afterwards imparted this gift to ministers of particular churches. It seemed probable, that men so distinguished as to have been in company with Christ from the beginning should be enriched with the same gift. The prerogative of the apostles was, that they could confer this gift on others, which the rest could not do. Thus Philip the deacon with the Samaritans, viii. 14—16. It was also an ancient tradition in the church. As Jerom. Epist. Paulæ. p. 61. Chrysostom. et Œcumenius ad loc. Lightfoot. Grotius. Whitby.

V. 5.—*dwelling at Jerusalem*] Not come to the Pentecost ; but residing from various parts in the holy city, or attracted by the expectation of the Messiah at that period. Lightfoot.

V. 5.—*every nation under heaven.*] As Deut. ii. 25. an hyperbole frequent with the Jewish writers of that time.—As Philo Orat. in Flaccum. p. 752. et Leg. ad Cai. p. 791. " almost, *πᾶσα οἰκουμένη*, the whole earth inhabited by them." Thus Agrippa in Josephus. Whitby.

V. 13.—*Others mocking said,*] These must have been natives of Judæa, who, hearing the apostles speak a foreign language, thought it had been a senseless noise. Lightfoot.

V. 15.—*the third hour*] Or nine in the morning. On the feasts and sabbaths they did not eat till noon,—the sixth hour. Joseph. de vita. Grotius. When the prayers in the synagogues were finished. Lightfoot.

V. 17.—*in the last days*] Isai. ii. 2, 3.—the days of the gospel, the last days of Jerusalem, and of the Jewish world. Lightfoot. Hammond. See note on Matt. xxiv. supra, and Whitby ad loc.

V. 17.—*upon all flesh* :] Upon the Jews and the Gentiles. It is in the style of the scripture, as Ps. cxlv. 21. Isai. lxvi. 23. but to be restrained to some of all ranks of men ; as the gifts of prophecy, visions, dreams, 1 Cor. xii. 29. could not be imparted to all. Lightfoot. Whitby.

V. 19.—*wonders in heaven*] See the notes on Matt. xxiv. and Luke xxi. supra.

V. 23.—*being delivered*] *ἑκδοται* are those delivered up to enemies. Grotius.

V. 23.—*by the determinate counsel,*] That is, 1. according to what is declared by God in his word ; all his predictions being such determinations or declarations. Thus it is said, Matt. xxvi. 24. " The son of man goeth as it is written," or Luke xxii. 22. " as it is determined of him." 2. It was necessary for the completion of this prediction, that God should suffer Christ to fall into the hands of wicked men, who " could have otherwise no power against him." John xix. 11.—3. This permission does not take away their sin, for God only foresaw what he foretold. Every divine permission of what is forbidden, and of which he, as here by Peter, requires men to repent, is plainly a permission to do what is against his will, or, a sin needing repentance. Hence this foreknowledge is not descriptive of God's will, that the action should be done ; but only of his will to permit it. Nor can it induce a necessity of doing, what he thus determines to permit ; for it must then remove the sin, by taking away the freedom of the

action; thus rendering it, not the man's, but his, who laid upon him the necessity. It only supposes that God can see and foretel, what man, left to his own inclination, will do. For if this foresight hath influence on the will to make the action necessary, not only all our actions, being all foreseen, must be necessary; but God must foresee that they are so. He only foresees them in their causes; and doth not hence make them so to be; for that must make God the cause of all the sinful actions he foresees. Whitby.

V. 27.—*my soul in hell,*] τὴν ψυχὴν μου εἰς ᾄδου— That *hades* is the grave; see n. on Matt. xvi. 18. *supra*. That this expression here means, “Thou wilt not leave my life in the grave;” see Beza and Whitby, who in a note *ad loc.* not admitting of abridgment, and too long for insertion, fully details the arguments on the subject. Ψυχὴν μου is ‘me;’ a frequent Hebraism. Grotius. Lightfoot inclines to the idea, that *hades* means the separate state of the departed souls, both of the just and unjust. Consult and compare Pearson on the Creed, with Barrow on the Creed also in vol. ii. and others; the article of Christ’s descent into hell greatly depending on this passage.

V. 33.—*the promise of the Holy Ghost,*] “The spirit promised by God the Father;” and thus termed, “His promise,” Luke xxiv. 49. and received from Him by Christ. Yet styled in our Lord’s divine nature, “the Spirit of Christ.” 1 Pet. i. 11. so John xvi. 14. Hence, the Lord of the Spirit, 2 Cor. iii. 18. and of all his administrations, 1 Cor. xii. 5. and Christians ever did receive him as the gift of Christ, Eph. iv. 7. Whitby.

V. 34.—*Sit thou on my right hand,*] This shows the felicity of Christ in heaven, Ps. xvi. 11. xxi. 6.—

his glorious majesty, Heb. i. 3. viii. i.—the fulness of his power, Matt. xxvi. 64. xxviii. 18. Ps. xx. 6. lxxxix. 13.—his authority in judgment, Rom. xiv. 9—12. Whitby.

V. 38.—*in the name of Jesus Christ,*] To express as Jews, who already believed in God the Father, and the Holy Ghost inspiring the prophets, their belief in Jesus, as the Messiah. Lightfoot. Whitby.

V. 42.—*and in breaking of bread,*] in frugal meals concluded by the eucharist. Grotius. The expression may mean both; the first, as in Luke xxiv. 35. but chiefly the sacrament, 1 Cor. x. 16. The term in Jewish authors for a common meal, is 'eating of bread,'—the "breaking of bread," essential to the eucharist, 1 Cor. xi. 24. and the Syriac uses the term in this passage. Lightfoot. Whitby thinks, 'it may not necessarily mean the sacrament, as the phrase is used on Christ's feeding the multitude, Matt. xv. 36. Mark viii. 19, 20. and here, v. 46. importing friendly converse. Whitby. But remaining "steadfastly in the apostles' fellowship, in breaking of bread, and in prayers," carries with it in the context the appearance of a holy rite.

V. 44.—*were together,*] Not in one apartment, being 3000 souls; but in the communion or fellowship of one action, as the Jews, Ezra iv. 3. yet separated, as Neh. iv. 19. thus Ps. xlix. 2. Lightfoot.

V. 44.—*and had all things common;*] They freely imparted the use; yet did not sell their possessions. The selling was voluntary.—So Peter to Ananias. Acts v. 4. The precept or example does not extend to other times; for all the Epistles speak of the wealthy and the poor; but was owing to the present state and impending destruction of Jerusalem. Whitby.

V. 46.—*continuing—in the temple,*] Continuing in the observance of the rites of the Law, as all the believing Jews did, till its destruction. Acts xxi. 20. with which the apostles also complied, both in Acts xxi. and xv. Lightfoot. Yet being frequently assembled there.

V. 47.—*such as should be saved.*] Properly—‘the saved.’ So the Christians are termed, 1 Cor. i. 18. Luke xix. 9. Rom. xi. 11. Whitby. It is in the sense of v. 40. *supra*. This and similar terms are used in pure Greek, for, avoiding any evil: ἀνασσωσμένοι, ἐξαιρούμενοι. Grotius.

N. B. It may be observed here, that the notes of Grotius on the Acts and the Epistles are comparatively so concise and so numerous, that they require being consulted by the student; and scarcely admit of being contracted into an abridgment.

CHAP. III.

V. 1.—*at the hour of prayer,*] The Jews had three stated hours of prayer; the morning sacrifice at the third hour, or nine in the morning; the sixth hour, at noon; Acts x. 9. and the evening sacrifice at the ninth hour, or three in the afternoon, when the sun had begun to decline. Exod. xxix. 39. Num.

xxviii. 3, 4. A blessing was supposed to attend these times of oblation, as 2 Kings iii. 20. Dan. ix. 21. Ps. cxli. 2. Add Ps. lv. 17. Dan. vi. 10, 13. Christians did not alter the times of prayer. Clem. Const. l. vii. c. 24. These three hours, says Tertullian, distinguished in civil affairs by being announced by the trumpet, and forming the chief divisions of human intercourse;—*tres istas horas—quæ diem distribuunt—quæ publicè resonant*—may be also distinguished by our stated times of prayer. Tert. L. de Jeuniis. So Theodoret, Ep. 145. Grotius. Whitby.

V. 2.—*called Beautiful,*] Built (by Herod) of Corinthian brass, and very splendid. Josephus. B. J. l. v. c. 14. p. 916. Grotius. Whitby.

V. 5.—*gave heed unto them,*] It answers to, “Look on us,”—and, *ἐπὶ αὐτοὺς*, he “looked on them;” in the Hebrew mode of expression. Lightfoot. Yet a pure Greek phrase, as many in Luke. Grotius.

V. 11.—*porch that is called Solomon’s,*] See n. on John x. 23. *supra*.

V. 12.—*he answered*] See n. on Matt. xi. 25. *supra*, et Whitby ad loc. comp. n. on Luke xiv. 3. *supra*.

V. 13.—*denied him*] refused him. *ἀρνησάμενος* is to refuse; so Acts vii. 35. and Heb. xi. 24. of Moses;—so Phavorinus and Suidas, “the Holy One, and the Just.” Luke i. 35. iv. 34. Matt. xxvii. 19. Whitby.

V. 15.—*the Prince of life,*] As having life in himself, and power to bestow it. John v. 26—29. thus Heb. ii. 10. gr. Acts v. 32. Whitby. It contrasts with “killed,” and refers to Isai. ix. 6. “the Father of

the age to come," as translated in the LXX. Grotius.

V. 16.—*faith in his name,*] This is the faith of the cripple. "Faith which is by him," is the faith of the apostles giving power to heal him. Lightfoot. But *διὰ αὐτοῦ* is only faith in him, as Rom. xiv. 20. 2 Pet. iii. 5. 2 Cor. v. 10. and here v. 19. *διὰ τῆς νυκτός*, in the night. Whitby.

V. 17.—*through ignorance*] chiefly shown, in mistaking the place of the birth of Christ to be in Nazareth; and his kingdom to be of this world. "Jesus of Nazareth, king of the Jews"—the title on the cross. Lightfoot.

V. 19.—*the times of refreshing*] It may apply, 1. to the preaching of the Gospel. 2. to the destruction of Jerusalem. 3. or, to the end of the world. *ὅπως αὖν*, will certainly bear the sense of "that the times—may come." So Irenæus, l. ii. c. 12. ut superveniant, Tertull. de Res. Carn. c. 23. So the O. Test. Ps. ix. 14. xcii. 7. cxix. 101. In the N. Test. Acts xv. 17. Luke ii. 35. Rom. iii. 4. gr. Lightfoot applies it to the gospel; the sending of Jesus Christ, v. 20. being only in his refreshing word, who before was preached to you in the prophets, in his own mission, and soon, to you that repent, by the Gospel. Lightfoot. Or, the times of refreshing, as Exod. viii. 15. may be, on your repentance, the deliverance, Luke xxi. 28. and Matt. xxiv. at the coming of Christ to execute his judgment on the Jews. Hammond. Grotius. But this coming of Christ, being only by the Roman army, Whitby inclines to refer it with the ancients to Christ's second advent at the end of the world; to give them rest, 2 Thess. i. 6, 7, 8. by raising them from the dead to heaven, 1 Thess. iv.

15, 16. 1 Cor. xv. 47. It is obvious, that this difficulty extends through the context to the close of the chapter; and the texts are explained to suit the different hypotheses; in the manner of those on our Lord's prophecy in St. Matthew, xxiv. xxv. Thus in the note on the next verse.

V. 21.—*the times of restitution*] This is referred by Grotius to the destruction of Jerusalem; as the exhibition—so Tertullian de Res. Carn.—or unfolding of the prophecies relating to it; when, says Œcumenius, all things come to an end. By Whitby it is explained, as the completion, applied to the end of time, when all things are perfected, Arab. Trans. or with Œcumenius, come to an end. So Hesychius, and Phavorinus.

Lightfoot observes, that in scripture ἀποκατάστασις is not so much a restoring or restitution, as an accomplishment; ἀπὸ not having so much the force of *re*, again; but is opposed to a priv. in ἀκαταστασία, unsettled; and so in Polybius it is a settlement, opposed to κίνημα, the tumult, of a city. It is only used once more in Matt. xvii. 11. where it has the same sense of accomplishment. "Elias shall first come, and accomplish all things."

V. 21.—*since the world began.*] ἀπ' αἰῶνος, from times of old. See n. on Luke i. 70. and Matt. xxiv. 3. supra.

V. 24.—*prophets from Samuel,*] He is named after Moses, as prophecy in the intermediate time was rare. 1 Sam. iii. 1. and he was the first after Moses, who wrote his prophecy. Lightfoot. Also as the head of a company or college of them, 1 Sam. xix. 20. Hammond.

CHAP. IV.

V. 1.—*captain of the temple,*] See n. on Luke xxii. 52. *supra*.

V. 2.—*the resurrection*] Which the Sadducees denied, xxiii. 8. and being wealthy, and attached to this life, they were eager to guard against commotion. Grotius.

V. 4.—*about five thousand.*] Who became believers, by hearing the word preached at this time by Peter and John. Lightfoot. Whitby.

V. 5.—*their rulers,*] It was the great council of the Sanhedrim. The rulers are the chief priests, or the heads of the 24 courses, who ministered in the temple. 1 Chro. xxiv. See n. on Luke i. 5. *supra*.

V. 11.—*the stone—set at nought*] See n. on Matt. xxi. 42.

V. 12.—*salvation in any other:*] Whitby labours to show, that this salvation is the cure of diseases, observing, that to be saved or cured is frequent in the gospels, as σωθήσονται, Matt. ix. 21, 22. Mark v. 23. vi. 56. x. 52. thy faith hath saved thee, Luke xvii.

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19. and concludes thence, that no true miracles have been ever done in the name of Saints. But the salvation must be general; as it follows—"whereby we must be saved." Doddridge. And the commentators do not countenance the former idea.

V. 13.—*unlearned and ignorant*] *ἰδιῶται*—a term much used by the Jews and Greeks for private, ignorant, inferior men. Lightfoot. This for three centuries was the objection to Christians by all the heathens; Lucian Peregr. Celsus in Orig. contr. Celsum, &c. &c. See the authorities in Whitby; and shows the hand of God in establishing his religion.

V. 25.—*Who, by the mouth*] Here the apostles declare that God himself spake by David; and it is confessed by the Jews, that the ancient rabbins interpreted this psalm of the Messiah. Lightfoot. Whitby.

V. 28.—*thy hand*] Not thy power; rather, thy wisdom and providence. So Job xxvii. 11. Eccles. ii. 24. Ezra vii. 9. viii. 18, 22. Neh. ii. 8, 18. Whitby.

V. 36.—*Barnabas—the Son of consolation,*] Hebr. "the son of prophecy" *בְּרִנְבִּיאוֹהָ*, contracted to Barnabas. Grotius. Who adds, that with the Hellenists *παράκλησις* is prophecy, and so, xiii. 15. infra. But this does not appear from the LXX, or the N. Test. See n. on John xiv. 16. supr.—that prophecy may be termed instruction or consolation, except in a secondary sense.

V. 36, 37.—*a Levite—of Cyprus—Having land,*]

The Levites might possess land even in their own country; for Samuel the prophet, a Levite, 1 Chr. vi. 33, 34, 35. comp. 1 Sam. i. 1. ix. 5, 6. was born on his father's land, purchased by his great grandfather, Zuph. Lightfoot. Whitby.

CHAP. V.

V. 4.—*in thine own power?*] Hence the land was not previously consecrated by a vow to God. Yet the offence was great as a fraud, (*—νοσφίζομαι*, is peculor, usurpo, Tit. ii. 10. Grotius.) for they laid down a part as the whole, tacitly implying they had a right to be supported from the public stock, as having nothing of their own. But chiefly they attempted to deceive the Holy Spirit, now descended to propagate the gospel; and to question or doubt his wisdom in the knowledge of things secret. This opposition to his Holy Spirit God severely punished in the times of the Law; as in the case of Nadab and Abihu, and of Corah and his company. Whitby.

V. 6.—*wound him up,*] *περιτέλλειν* is the usual word, as Ezech. xxix. 5. Tob. xii. 13. Euripides, and Homer. *συστέλλειν* is also used in Eur. Troad. Grotius.

V. 13.—*And of the rest darst no man*]—not of the 120 only, claiming equal authority, as Lightfoot, but of the whole multitude. *κολλᾶσθαι* is to associate or

unite with, Acts viii. 29. ix. 26. x. 28. xvii. 34. The people were struck with awe. Whitby.

V. 15.—*the shadow of Peter*] It is quite uncertain if miracles were thus wrought; the people had seen his mighty works; and thus of St. Paul, xix. 12. yet no argument could thence be framed, that either of them was the prince of the apostles. Lightfoot. Whitby.

V. 20.—*of this life.*]—‘of the life after the resurrection;’ opposed to the Sadducees, v. 17. Lightfoot. So, ‘this salvation,’ xiii. 26. Whitby. The doctrine that leads to life, as John xii. 50. xvii. 3. Grotius.

V. 21.—*the council—and all the senate*] Probably the Sanhedrim, with the two minor judicatories in the temple, each of twenty-three members. Or what senators or judges might be then in Jerusalem. Grotius.

V. 24.—*whereunto this would grow.*] or, *vévoue* for *εἴη*, what it should be. Grotius.

V. 31.—*a Saviour, for to give repentance*] As iii. 15. Heb. ii. 10. to give the knowledge, how to obtain remission, and show the motives, on which they should repent. Thus God gave repentance to the Gentiles; when Peter was sent. Acts xi. 14, 18. Whitby.

V. 34.—*named Gamaliel,*] He is supposed to have been the master of St. Paul, Acts xxii. 3. and Lightfoot adds, that he was the son of Simeon, Luke ii. 25. and the grandson of the famous Hillel; but only perhaps from a Jewish tradition.

V. 36, 37.—*Theudas*,] This is not the Theudas mentioned by Josephus, Ant. l. xx. 2. but obviously before his time. See n. on John x. 8. supra. And in this opinion Origen, Chrysostom, and all the ancient fathers agree. Whitby. Grotius. Lightfoot would suppose, that it was the same Theudas, and that Josephus failed in his chronology. And Michaelis, v. i. p. 1. c. ii. §. xii. that Josephus, only nine years old, in the time of Fadus, might have transferred the name of Theudas in the slighter insurrection mentioned here by St. Luke, to the violent one which was dispersed by Fadus, about eleven years after this prior event. This seems sufficiently probable.

CHAP. VI.

V. 1.—*of the Grecians*] Of the Hellenists, ἑλληνιστῶν. The Greeks by nation, and from them the Gentile world, are all termed Ἕλληνες, as Acts xvi. 1, 3. xix. 10. Rom i. 16. and various passages in the Epistles. Beza would conclude from Acts xi. 19, 20. that the Hellenists were Grecian proselytes to Judaism. But Lightfoot shows clearly, that they were Jews, who lived among the Greeks, or understood the language; and thus the Syriac, ad ix. 29. infr. and St. Chrysostom,—‘Jews using the Greek tongue.’ Yet apprehends, they did not use it in the synagogues, from the dislike, it appears from the rabbins, the Jews had of the Grecian learning; and as the Jews read the scriptures in their sacred language, then interpreted

it into Chaldee, and Justinian made a decree, Novel. 146. in the fifth century, permitting them to read them in Greek in the synagogues. This decree seems to show, they could not have been used there 500 years before. Hence Benson unites with Lightfoot, as to the language read in public. Hist. Chr. c. iii. §. vi. ad loc. The number, however, of Jews, especially in Alexandria, who did not understand the Hebrew, amongst whom was Philo himself, though descended from Jewish parents (Grotius) induces Scaliger, and many of the first critics, to think that they must have used the Greek translation in their synagogues. Thus Acts xi. 19. they spake only to Jews, yet ver. 20. to the Hellenists. So Paul, Acts ix. 29. at Jerusalem. Prideaux Conn. P. ii. B. 1. Ann. 277. Walton. Simon. Grotius. Hammond. Whitby.

V. 3.—*seven men—full of the Holy Ghost*] It is disputed, if these were deacons, as in a holy office; or only appointed to serve tables. First, they were presented to the apostles, not by the 120, Acts i. 15. as Lightfoot, but by the community of Christians, as v. 5. and v. 7. Acts ii. 44. iv. 23, 32. Secondly; "Full of the Holy Ghost," implies miraculous gifts, chiefly speaking with tongues; thus Acts iv. 30, 31. and of Barnabas, Acts xi. 24. 1 Cor. xii. 9. and here of Stephen v. 8.—and these being given to profit the church, 1 Cor. xii. 7. became a kind of præ-elections to such offices, as Acts xx. 28. "the Holy Ghost has made you overseers," Rom. xii. 6, 7, 8. Thirdly; of these seven, Stephen preached the word, and Philip baptized, Acts viii. 12, 38. It is not probable, that such should only be appointed to serve tables. Deacons are mentioned in 1 Tim. iii. 8, 10. as an established office, and noticed three years before in the Epistle to the Philippians, i. 1. and hence were pre-

vously, and probably here appointed. It is objected that these seven are never called deacons in the N. Test. but (the word *διακονεῖν* occurs, v. 1, 2. and) this is of no strength to the suffrage of all antiquity. The apostles themselves, before this appointment, discharged the office. And these seven, their successors, might well also, like them, preach and baptize the nations. See other arguments in Whitby; but it appears, that they did not all continue in their office at Jerusalem;—for Philip especially preached the Gospel over Samaria; and was settled at Cæsarea, Acts xxi. 8. So they might not be the regular deacons of this church. Benson. But this is doubtful. See n. on xxi. 8. *infra*.

V. 6.—*they laid their hands*] 1. The apostles called on the multitude to look out or select the seven. 2. They direct the number, and the qualifications. 3. They reserve the appointment, v. 3. to themselves. Lastly, they alone impose their hands on them. Nothing here favours the authority of the laity in choosing persons to sacred offices. Whitby.

V. 7.—*of the priests*] Of the household, or train of the priests, as John vii. 46, 47. Grotius. The number of priests was very great at Jerusalem; many comparatively, of so large a number, might believe. Ezra ii. 36. Doddridge.

V. 9.—*synagogue of the Libertines,*] Of the freed Jews, who had been sold by the Sanhedrim, Lev. xxv. 39, 46. or sold themselves through poverty. Light-foot. Rather; of the libertini, children of freedmen at Rome. Tacitus, Annal. ii. speaks of 4000 of such, become Jews, and banished to Sardinia. They were partly proselytes, and partly Jews made slaves in the time of Pompey, and Tiberius, and restored to free-

dom. Philo in Legat. These built a synagogue at Jerusalem; where, say the Jews, there were 480 synagogues. Grotius.

CHAP. VII.

V. 2.—*Men, brethren, and fathers,*] Stephen was accused, vi. 14. of having declared, that Jesus would destroy the temple, and abolish the law. If he had denied, or had owned the charge, he would have been condemned by the suborned witnesses. If he had even made a regular defence, the Sanhedrim would not have heard it with patience. He therefore drew no conclusions till the end of his speech. This gives the appearance of a want of oratory complained of by Michaelis. But detailing the Jewish history, he leads them to see, that their former dispensations were to end in that of the prophet like unto Moses; and shows their continued provocations, which they brought to a height by destroying the Messiah; in all which they rendered themselves deserving of the impending abolition. Further; God showed favour to the patriarchs in Haran, and to Joseph and Moses in Egypt, and is not confined by place, as to their land of Canaan; but only limited by his own promise; and He is the God of heaven and earth, and may well change or abolish the institutions of a temple made with hands, to introduce a more blessed dispensation. Benson. Le Clerc. Lardner.

V. 2.—*when he was in Mesopotamia,*] Aram-naharaim, or Aram between the rivers, and Padan-Aram,

or the plain of Aram, are the Hebrew names of Mesopotamia. Ur in the land of the Chaldees, Gen. xi. 31. Neh. ix. 7. was also in Mesopotamia, as all Chaldaea was esteemed, Joseph. Ant. l. i. c. 8. Plin. N. Hist. l. vi. c. 26. at least above the junction of the Tigris and Euphrates towards Assyria; but the situation of Ur is uncertain. Shuckford, vol. i. b. iii. p. 161. and others, conceive it to be near, but on the north side of this junction; as more adjoining to Babylon, and the plain of Shinaar, where Arphaxad settled on the dispersion; and so the general cast of the chapter Gen. xi. 10, 13, 26. But Patrick with other critics hold it, from Abarbanel, to be near Nisibis¹, more to the north-east; and thus Ammian. Marcellin. l. xxv.—the road being more direct from thence through Haran to Canaan, than to go by Haran from near Babylon, whence the nearest road to Canaan might be through Arabia. Haran, or Charran, is also in Mesopotamia near the Euphrates. Terah, the father of Abram, had his dwelling amongst idolaters, Josh. xxiv. 2. Rom. iv. 3, 5. and probably he, or his son, was called of God, to remove to the land of Canaan, as he did Gen. xi. 31. and took Abram with him; who was again called on Terah's death in Haran to remove to Canaan. Gen. xii. 1. Patrick ad Gen. xi. 31. Grotius and Whitby ad loc.

V. 6.—*entreat them evil four hundred years.*] From the call of Abraham to the deliverance from Egypt was 430 years. Gal. iii. 17. Half of this time, or 215 years, they were in Egypt. But they also sojourned, as in a strange land, in Canaan. Heb. xi. 9. The time is thus deduced from the call in Haran, Abraham was then aged 75 years, Gen. xii. 4—7.

¹ This is disproved by Byrant, *Anc. Myth.* vol. iv. p. 355—364. 8vo.

and 100 years at the birth of Isaac, Gen. xxi. 5. to this 25 years from his leaving Haran to Isaac's birth add 60 years, the age of Isaac at the birth of Jacob, Gen. xxv. 26. and 130 years, the age of Jacob on coming into Egypt, Gen. xlvii. 9. This gives the first half of the whole time, or 215 years. Add to this, 71 years in Egypt to the death of Joseph,—who was aged 30 years on his coming before Pharaoh, Gen. xli. 46. and passed 9 years, 7 of plenty, and 2 of famine, before the arrival of Jacob; and died at the age of 110 years, Gen. i. 26.—but 39 years from 110, leave 71. Then allow 64 years to the birth of Moses, who was 80 years old on the departure of the Israelites, Exod. vii. 7. and the second 215 years will be completed in Egypt. For 430 years being fixed, Exod. xii. 40, 41. as the whole term; and $215 + 71 + 80$, or 366 years, being fixed by these texts, the remaining space between the death of Joseph and the birth of Moses must be 64 years. The 400 years mentioned by St. Stephen is supposed to be taken from about the birth of Isaac. Whitby.

V. 7.—*serve me in this place.*] In this land, from Gen. xv. 16. rather than in Mount Sinai, which was in Arabia, from Exod. iii. 12. Whitby.

V. 14.—*threescore and fifteen souls.*] ‘Seventy souls,’ in the Hebrew, Gen. xlvi. 27. Deut. x. 22. the Septuagint includes five sons of Ephraim and Manasseh born in Egypt, from 1 Chron. vii. and make them seventy-five; or the Sept. includes the wives of the patriarchs who accompanied them. See Whitby ad loc.

V. 16.—*into Sychem,*] Abraham and Jacob were buried in the cave, which Abraham bought in Macphelah, Gen. xlix. 30, 31. Joseph, Josh. xxiv. 32.

and the patriarchs in the field, that Jacob bought at Sychem. This becomes therefore a difficult text. It may arise from its conciseness. The style of the Hebrews has frequent ellipses. They say; "as the dew of Hermon (and as the dew) which fell on the hills of Zion," Ps. cxxxiii. 3. for Hermon and Zion are far asunder. In the text the ellipses may be thus supplied. "So Jacob died, he and our fathers," and (our fathers) were carried over into Sychem, and they were laid, (he) in the sepulchre that Abraham bought for a sum of money (they in the sepulchre bought) of the sons of Emmor at Sychem. If these ellipses appear, with reason, too intricate; it may be said, that Abraham is here meant for τοῦ Abraham, the genitive case—"which the descendant of Abraham bought"—(Benson) or the name was placed ignorantly in the margin, to form the nominative case to ὠνήσατο, and received into the text. Bochart. See Benson. Hist. Chr. ad loc. and Whitby. Or, that I A B was placed as a contraction for Jacob, and the I being effaced by time, it was taken for the beginning of the word Abraham. Le Clerc. None of these conjectures,—nor that of Lightfoot, that St. Stephen meant to touch on the memory of Abraham's erecting an altar, and first having promise of the land by vision, at Sychem, Gen. xii. 6, 7. or of Hammond, that the word Emmor should be changed into Zoar, the father of Ephron, who sold the cave of Macphelah;—are very satisfactory.

V. 20.—*exceeding fair,*] ὑπερβολικῶς τῷ Θεῷ. The word God, being added to give strength to the expression. So Nineveh, an exceeding great city, μεγάλη τῷ Θεῷ, Jonah iii. 3. and 2 Cor. x. 4. Ps. lxxx. 10. Grotius. Whitby.

V. 30.—*an angel of the Lord,*] Probably the ap-

pearance of the splendid glory, or Schechinah, Exod. iii. 2, 3. in which God always manifested himself. He spoke from the midst of this splendour, and announced his most peculiar and sublime title;—his eternal existence—I AM. So, Mark xii. 26. Deut. xxxiii. 16. 2. See Patrick on Exod. iii. 2, 3, 4. and Whitby *ad loc.* who speak of the Deity with attendant angels at v. 53. *infra.* So Exod. xxiii. 23. xxxii. 34. Numb. xx. 16. a principal angel attended Moses and the people; yet not to exclude the divine presence, or Schechinah, which was in the pillar of the cloud. Whitby. This seems different from Josh. v. 14. the captain of the host of the Lord, or Michael, as Dan. x. 13. with whom Whitby assimilates it.

V. 35.—*whom they refused,*] A tacit comparison of the wickedness of those who refused Moses, to those who refused Christ. Whitby.

V. 41.—*made a calf—and offered sacrifice*] Whitby is very full in showing, that they ignorantly endeavoured to worship Jehovah, the God of the Hebrews, under this similitude. 1. They were held to be idolaters, 1 Cor. x. 7. because they changed the image of God to a calf—Ps. cvi. 19, 20.—2. Yet they worshipped the God who brought them out of Egypt, Neh. ix. 18. and they could not worship Serapis, the Egyptian god, that was always adverse to them. And no Egyptian god could have wrought the miracles against the Egyptians, and led them out from thence in triumph. And Aaron expressly says, it was “a feast to Jehovah.” Exod. xxxii. 5. Whitby.

V. 42.—*to worship the host of heaven :*] From worshipping Jehovah himself in an image against his command, He suffered them to “worship the creature instead of the Creator,” Rom. i. 21, 25. It is

certain, sacrifices were offered from the time of Mount Sinai;—but God upbraids them with the want of free-will-offerings, and with the secret worship of idols. Le Clerc.

V. 43.—*Moloch,—and the star of—Remphan,*] Much learning is bestowed to show, rather uncertainly, that Moloch is the Sun, or King of Heaven; and Remphan the star or planet, Saturn. Amos v. 26. Josh. xxiv. 14. Consult Lightfoot, Hammond, Whitby, Benson, Calmet Dict. voc. Remphan.

V. 53.—*by the disposition of angels,*] At Sinai, Deut. xxxiii. 2. Ps. lxviii. 17. ministering to God, when He gave the Law. Grotius. Whitby. Lightfoot would infer, that this text is meant of God's messengers, the Prophets. Ye have received the Law to be propounded by ministers, and prophets, on your own desire, Exod. xx. 19. Deut. v. 27. yet have not kept it; and which of the prophets have ye not persecuted? and thus Gal. iii. 19.

V. 55.—*the glory of God,*] The Schechinah or symbol of God's glorious appearance, and the Son of Man standing at his right hand. This is from Dan. vii. 13. Lightfoot.

V. 57.—*ran upon him*] Through indignation at the supposed blasphemy. Grotius, with Lightfoot, inclines to think it was a tumult, though he allows, that the witnesses, according to the Law, Deut. xvii. 7. first stoned him. Whitby and others apprehend the Sanhedrim caused him to suffer; as they were mad against him, v. 54. which Grotius applies, as only spoken of the people. But they had not the power of life and death, which belonged to the Roman governor. (Benson.) So that a tumult was

at least pretended ; and this seems to occasion the uncertainty.

V. 58.—*a young man's*] St. Paul calls himself *aged* in the Ep. Philemon, v. 9. This was at the most 28 years after this event. But the terms of young and old had amongst the ancients a large signification. Phavorinus from Hippocrates styles men young, νεανίσκος, till 28, and πρεσβύτης, aged, from 49 to 56 ; elsewhere,—that old age begins at 69—and he is young, from 23 to 41 years. Varro in Cœlius Rhod. L. xxix. 21. speaks of them, as young till 45, aged at 60. St. Chrysostom Orat. de Petr. et Paulo, computes that Paul might be 35 years old at his conversion ; and on writing the epistle, 63 years ; in the 14th year of Nero, when a martyr. Whitby ad Philem. v. 9. Benson does not admit of this latitude. He holds, that πρεσβύτης in Philem. 9. may signify an ambassador, as the word sometimes does, and as he calls himself Eph. vi. 20. an epistle written and sent with that to Philemon. Or, ε being omitted, the word πρεσβύτης, an ambassador, might have been the original reading. Hence, being 20 years old, when νεανίσκος, he would then be near 50. But after all, it is not probable, that the Sanhedrim would entrust Paul with a charge of so important a nature, and a command over soldiers and attendants at a distance of two hundred miles to Damascus at the age of 20 ; and the word νεανίσκοι, is not restricted to youth, but frequently means soldiers. See note on Mark xiv. 51. supra, or any attendants, Acts v. 10. in active duty. St. Paul may be reasonably supposed to be 28, or 29 years of age then, and towards 60 at the writing of the epistle. Chrysostom, who computes the age at 35, must have known the popular sense of so usual a Greek expression.

V. 59.—*receive my spirit.*] He testifies, that religious worship is due to Christ (the words being direct,—Lord Jesus—*Kýpus, 'Iησού*), and that the spirit was distinct from the body, and in an existence separate from it. *Wisd. iii. 1. Whitby.*

V. 60.—*he fell asleep.*] See note on John xi. 11. *supra.*

CHAP. VIII.

V. 1.—*a great persecution*] caused by the Sanhedrim, as appears by their orders to St. Paul, Acts xxi. 5. xxvi. 10. being indignant at St. Stephen's speech against the Law and the Temple, and his upbraiding of them. *Whitby.*

V. 3.—*made havock*] *ἐλυμάλιστο*, ravaged it as a beast of prey. *Wolfius. Doddridge.*

V. 5.—*Then Philip*] The deacon, not the apostle; (on concluding the events of Stephen's life, the first deacon, he passes to those of Philip. *Lightfoot.*) for he had not the power of giving the Holy Ghost by imposition of hands, v. 15—18. And the apostles remained at Jerusalem; and he went, v. 40. from Azotus to Cæsarea, where Paul afterwards abode in the house of Philip the deacon. Acts xxi. 8. *Grotius. Whitby.*

V. 5.—*the city of Samaria,*] Sebaste, or Samaria; it probably might be only a city in Samaria, as Sychem, being near Mount Gerizim, their place of worship. Lightfoot. And where Christ preached, John iv. 5. Benson. And, after the plunder of Samaria by Salmanazer, was the chief city of that country, as in the time of Alexander the Great. Jos. Ant. L. xi. c. 8. Calmet Dict. voc. Sichem.

V. 9.—*called Simon—used sorcery,*] μαγείων. The Magi in the best sense were eastern philosophers. See note on Matt. ii. 1. supra; but the term was used to express sorceries or unlawful arts, to which some of them pretended, and applied their knowledge of nature to these impostures. Benson.

V. 10.—*This man is the great power of God.*] Whitby has shown, that from this expression, the fathers, as Irenæus, L. i. c. 20. Tertullian de Præscr. c. 46. and Justin Martyr. Apol. ii. had drawn their ideas, that he declared himself to be the Supreme God. And when they add many strange blasphemies of him; Whitby properly asks, how could the Samaritans believe that he, who was baptized in the name of Jesus, could be God, the Father; or the Jews that he was Jesus himself; or the Gentiles, that he was the Holy Spirit, which he wished to purchase for money. The statue, said by Justin Martyr, to remain of him at Rome, is supposed to have been raised to a Pagan deity; one of a similar description being found, A. D. 1600. circiter, in the isle of the Tiber. Semoni. Sanco. Deo. Fidio. Sacrum. Sext. Pompeius. Sp. F. Mutianus. donum. dedit. Calmet Dict. voc. Simon Magicien.

V. 14.—*they sent unto them Peter*] Hence not the head of the church; for greater is he that sends, than he that is sent. Whitby.

V. 17.—*laid they their hands on them, and they received the Holy Ghost.*] The effects were visible, and imparted the extraordinary gifts of prophecy and tongues;—therefore only given to some, who were to be teachers of the word. The power of imparting such gifts belonged only to the apostles, and died with them. Lightfoot. Not that hence a bishop was ordained for each city, as Hammond holds; for there were five such teachers at Antioch; Acts xiii. 1. more at Corinth, and perhaps at Ephesus; and thus Silas travelled, xv. 34—41. But in following this apostolical pattern in the ordination of priests, and confirmation of believers, the ordinary or inward gifts of the Holy Ghost are bestowed;—as here, by the apostles, the miraculous powers. Whitby.

V. 19.—*Give me also this power,*] The sin consisted chiefly in striking at the foundation of the Christian faith; by supposing the apostles could perform these works, or teach others to perform them, for any other end than the promulgation of Christ's religion. This appears from the answer of Peter. Whitby.

V. 23.—*gall of bitterness,*] As Deut. xxix. 18. so the bond of iniquity. Isaiah lviii. 6. Grotius.

V. 26.—*unto Gaza, which is desert.*] Probably the road, as Oecumenius, and Pliny, L. vi. c. 29. (so Whitby.) or the town in ruins, as destroyed by Alexander, and μένουσα ἔρημος. Strabo, L. xvi. There was another Gaza in Ephraim, near Sychem. 1 Chro. vii. 28. Lightfoot. Grotius. Whitby.

V. 27.—*Candace queen of the Æthiopians,*] See note on Matt. xii. 42. supra. The eunuch came to Jerusalem on the feast of Pentecost, having been pro-

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viously converted to Judaism (by Jews probably from Alexandria). or was a proselyte of the law. For Cornelius was afterwards the first-fruits of the Gentiles. Grotius.

V. 31.—*How can I, except some man should guide me?*] πάντα τὰ ἀναγκαῖα δηλα, observes St. Chrysostom, Hom. iii. ad 2 Thess. "all things necessary to be believed or done, are clear and manifest." Or, with St. Augustin, Ep. iii. p. 8. "every one may, in the Scriptures, obtain that faith, without which he cannot piously and rightly live." But much obscurity, many things hard to be understood, and many doubtful, and to be explained by more perspicuous texts, and much need of an instructor there is, in prophecy and in doctrine, as all the Fathers allow. (See the references in Whitby.) The sufficiency and perspicuity of scripture is well opposed to the Romanists, who wish to set forth an infallible judge and interpreter on earth. Whitby.

V. 32.—*as a sheep to the slaughter;*] from Isa. liii. 7. a chapter so descriptive of the Messiah, that almost every verse is quoted or alluded to in the N. Test. John xii. 38. Mark ix. 12. Matt. viii. 17. Mark xv. 28.—See the margin of the Bible. And this the ancient rabbins all confessed. Whitby.

V. 33.—*In his humiliation his judgment was taken away;*] Isa. liii. 8. "He was taken from prison, and from judgment," is the literal translation of the Hebrew; but the text in the Acts is the direct copy of the Septuagint; so that they appear to have translated from a different reading in the Hebrew, which is given in Doddridge. Beza and others, guided by the present Hebrew, explain it by Christ's resurrection having

rescued him from the confinement of the grave, and from the judgment, or sentence, he had undergone. Whitby and Le Clerc, inclining to the Sept. think it imports, that by his mean situation Pilate let him be sacrificed, as not of importance sufficient for him to oppose the multitude, though he was convinced of his innocence. Doddridge.

V. 33.—*who shall declare his generation?*] 1. This does not belong to the past age or generation of Christ, either in his divine or human origin. Beza. 2. It imports, his future eternal existence. Who shall declare, how long his age or generation shall continue? as Luke i. 33. *importing age or sæculum.* Beza. As Isa. xxxiv. 10, 17. li. 8. from generation to generation.—The text is explained by Heb. vii. 24. “but this man, because he continueth ever, hath an unchangeable priesthood.” Grotius. 3. Who shall declare the wickedness of that age or generation, wherein he lived, and by whom he suffered such things? The Jewish rabbins say, it was so to be in the days of the Messiah. So Luke iii. 7. Matt. xii. 34, 39, 45. Acts ii. 40. Hammond. Lightfoot. Whitby.

V. 37.—*that Jesus Christ is the Son of God.*] The Jews, who already owned the true God, and the Holy Spirit inspiring the prophets, were baptized only in the name of Jesus Christ. Acts ii. 38. viii. 16. x. 48. but the Gentiles, in that of the Father, Son, and Holy Ghost. Matt. xxviii. 19.

V. 37.—] This verse is wanting in many approved MSS. (which see in Mill) and is supposed to have been added by Grotius and Mill ad loc. but in his Prol. No. 371. he retracts his opinion, as Irenæus, L. iii. c. 12. Tertullian and Cyprian have it. Michaelis gives up the passage, objecting to the expression, “Christ the Son of God,” as being of a later time of

the church. In the time of the Apostles, he observes, Christ is never used as a proper name of a person, but as an epithet expressive of the ministry of Jesus, and was frequently applied, as synonymous to 'the Son of God;' therefore it is to say—Christ is the Messiah—the anointed is the anointed. This was not perceived by him, who obtruded the passage on the text. Michaelis, v. 1. c. vi. sect. xiii. p. 339. But see Whitby ad loc. Examen Millii. L. ii. c. i. §. 1. p. 32. where he observes, that the probable reason of the omission of this verse in later times, was the opposition it gave to the long process of restraint from baptism, which the catechumens experienced in the church.

V. 39.—*the Spirit of the Lord*] The Alex. and other MSS. with Jerom on Isa. liii. read, "the Holy Ghost fell upon the eunuch; and the angel of the Lord caught away Philip." And Whitby, with some modern commentators, incline to this reading, observing that Irenæus, L. iii. 12. and Eusebius E. H. L. ii. 1. hold, that he converted Æthiopia; which implies the having imparted to him the Holy Spirit. But Michaelis observes, if additional words are not found in the ancient versions, or the early fathers, we may suspect an interpolation; and instances this addition, as spurious. And thus Mill, who supposes it introduced from Acts x. 44. xi. 15. Michaelis ubi supra. Calmet. Dict. voc. Philip. Whitby. Mill. Wetstein.

CHAP. IX.

V. 1.—*threatenings and slaughter*] See note on John xviii. 31. *supra*. That the Jews had not the power of capital punishment, Acts xxii. 4. seems probable; but by blending the accusation of heresy, or opposition to the Temple and the Law, with that of innovation towards the state, they might easily gain the consent of the Roman governors. Lightfoot observes that the influence of the Sanhedrim was very great in the synagogues abroad, even in Babylon, or Alexandria.

V. 4.—*persecutest thou me?*] Christ suffers with the persecuted members of his church, as Heb. iv. 15. Isa. lxiii. 9. Whitby.

V. 5.—*it is hard for thee πρὸς κέντρα λακτίζειν.*] “To kick against the goads,” is a proverbial expression used by Euripides, *Bacch.* v. 794. Pindar *Pyth.* Ode ii. and Æschylus, *Prometh.* A similar phrase is in Deut. xxxii. 15. 1 Sam. ii. 29. Hammond. Whitby *ad loc.* et Exam. Millii. But the whole passage including v. 6. is rejected by Michaelis, as not being found in a single Greek MS. and being wanting in the Complut. Edit. and inserted by Erasmus from the Vulgate. The Syriac, Arabic in Polyglot. and Æthiopic have the passage, but disagree in the parts of it. It is omitted by Bengel; and Beza, Grotius, Mill, and Wetstein condemn or reject it. Michaelis, v. ii. p. 1. c. xii. §. ii. and iii. p. 496, 501.

V. 7.—*hearing a voice,*] φωνή is often used in the O. Test. LXX. for thunder, as Exod. ix. 23. xix. 16. φωναὶ καὶ ἀστραπαὶ, thunderings and lightnings, Ps. xviii. 13. xix. 1, 3. hence Hammond supposes this was a voice out of the thunder, which last only his attendants heard. But Acts xxii. 9. “the men heard not the voice.” So the contradiction is rather solved by supposing that in that passage, οὐκ ἤκουσαν imports, “did not understand what was said,” as the word, ἀκούω, signifies in many places of the LXX, Gen. xi. 7. xlii. 23. Deut. xxviii. 49. Jer. v. 15. 2 Kings xviii. 26. thus 1 Cor. xiv. 2. οὐδεὶς γὰρ ἀκούει, “for no man understands him.” Grotius. Whitby. Or, the attendants were Hellenists, and did not understand the voice which spoke in Hebrew, xxvi. 14. Benson. (seeing no man, as Dan. x. 7.) See note on John xii. 28. *supra*.

V. 10.—*the Lord in a vision,*] A real vision of the Lord Jesus; not an angel, as Grotius; for Ananias calls him, Lord; and Christians, His saints, v. 13, 14. Whitby.

V. 14.—*all that call on thy name.*] The worship of Jesus Christ is established by this first distinguishing mark of the rising church; and thus v. 21. and 1 Cor. i. 2, 3. “all that in every place call upon the name of Jesus Christ our Lord.” And 2 Tim. ii. 22. and St. Peter, Acts ii. 21. from Joel ii. 32. And so here Acts xxii. 16. as ix. 17. Pliny in his epistle to the emperor Trajan, mentions it as usual with Christians, carmen Christo, quasi Deo, canere. (Grotius.) St. Paul, in his thirteen first epistles, is followed by the early fathers in praying for “Grace and Peace from God the Father, and our Lord Jesus Christ.” Thus Polycarp, the disciple of St. John. Ep. Philipp. prays that “mercy and peace may be multiplied from God—and our Lord Jesus

Christ our Saviour." And the church of Smyrna also in her circular or general epistle. And Ignatius Ep. to the Magnesians, and Ep. to the Romans—Health in our Lord Jesus Christ, Θεῷ ἡμῶν, 'our God;' and Ep. to the church of Smyrna; Health, ἐν ἀμώμῳ πνεύματι, καὶ λόγῳ Θεοῦ, 'in the immaculate Spirit, and the word of God.' Thus St. Paul himself prayed, 2 Cor. xii. 8. 1 Thess. iii. 11, 12. 2 Thess. ii. 16.—iii. 16. and thus did the primitive Christians. Ignatius exhorts the church of Rome on his martyrdom—pray to Christ for me—*λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ*—and to that of Ephesus—'if Christ shall make me worthy of your prayer.' And the church of Smyrna declares—they could not leave Christ,—*καὶ σέβειν*—worship, or pray to any other. Whitby.

V. 17.—*that appeared unto thee*] ὁ ὁφθεὶς σοι, 'was seen of thee.' St. Paul in his three relations of his conversion does not speak of seeing more than the glorious light;—but from xxii. 14. 1 Cor. ix. 1. xv. 8. it is certain he saw the person of Christ, and probably at this time; or at Jerusalem, xxii. 17, 18. Whitby.

V. 22.—*proving that this is very Christ.*] συμβιβάζω, is to teach or instruct. Exod. xviii. 16. Deut. iv. 9. Isa. xl. 13. Acts xvi. 10. 1 Cor. ii. 16. Grotius.

V. 23.—*after that many days*] Comparing Gal i. 16, 18. it is agreed that St. Paul went into Arabia from Damascus, on his conversion; and of this journey Luke, not being present, gives no account; and, after three years, escaped from Damascus, and went for fifteen days to Jerusalem; or, as Doddridge conjectures, he abode that time in Damascus, and only made excursions or circuits into Arabia. On being converted also, he immediately preached in the synagogues; but did not "increase in wisdom and strength,"

v. 24. till after his return from Arabia, near the end of the three years. Whitby. Benson. The separation of time is not distinctly marked.

V. 30.—*to Cæsarea,*] Doddridge, after De Dieu, supposes that this was Cæsarea Philippi; as he went by land through Syria, and Cilicia, Gal. i. 21. But Cæsarea without an adjunct is the city in Palestine; and he might proceed thence by land; Benson;—which yet is not very certain.—He went into the regions of Syria and Cilicia; he might go by sea to Tarsus, thence over Cilicia and Syria.

V. 31.—*Then had the churches rest*] This rest is supposed to have been caused by the efforts of Caligula, to place his statue in the Temple; to prevent which, entirely engaged the whole attention of the Jews. It has been attributed to the conversion of Saul; but his rage as a persecutor was not of sufficient consequence; and it is obvious, his own life was in danger at Damascus. This rest took place after he left Jerusalem for Cilicia. Benson. Doddridge.

V. 32.—*as Peter passed διὰ πάντων,*] i. e. through all the forementioned places of Judæa, Samaria, and Galilee. Hence, no conclusion can be formed, with Baronius, that he founded a church at Antioch, and sat as bishop there five or seven years. The remainder of this and the three following chapters, chiefly relate to his acts or labours. He appears at Lydda, the vale of Saron and Joppa, on the coast of Palestine, v. 38—43. where he abode till he went to Cæsarea, x. 24. and returned to Jerusalem, xi. 2. where he was imprisoned, xii. 3. Whitby.

V. 33.—*Eneas*] Αἰνέας, the same as Αἰνέας, but the latter is only used to preserve the metre in heroic verse. In Iambics it is Αἰνέας,—as Sophocles Lao-

coontè; and thus the plural *Æneadas*. This *Æneas* was a Jew, with his name translated by St. Luke; in the Hebrew, *הלל*, 'Hillel.' (both the words signifying, 'Praise.') Grotius.

V. 35.—*and Saron*] The plain of Sharon extends from Cæsarea to Joppa. Isa. *xxiii.* 9. *xxiv.* 2. Grotius. Calmet.

V. 36.—*Tabitha*,] Syriac, Tabitha; Hebrew, *טבי*, for the Syriac uses *ܬ* for the Hebrew *ט*. LXX. *Δορκάς*. a Roe, as LXX. Deut. *xii.* 15, 22. 2 Sam. *ii.* 18. Prov. *vi.* 5. Grotius.

V. 39.—*and all the widows stood by him weeping,*] So true is the line in Euripides.

Ἀρετὴ δὲ, καὶ ἀποθάνει τις, οὐκ ἀπόλλυται.

Grotius.

CHAP. X.

V. 2.—*devout—and one that feared God*] A Gentile acknowledging the true God, or a proselyte of the gate; who observed the seven precepts of Noah. See note on Matt. *xxiii.* 15. *supra*. These are termed *εὐλαβεῖς*, devout men, Acts *ii.* 5. *εὐσεβεῖς*, as in this passage; *φοβούμενοι τὸν Θεόν*, 'fearing God'—as here, and Acts *xiii.* 16, 26. and chiefly

εὐδοκῶναι, or worshippers. Acts xiii. 43. xvii. 4. from their worship of God in their court of the Gentiles. Hammond. Whitby. Benson; who may be consulted, and is full on the subject.

V. 2.—*prayed to God alway.*] Daily, at all hours of prayer. Michaelis would point this verse, by placing a full period at 'people,' and taking *δεόμενος* as a participle. "There was a certain man—who gave alms to the people. And praying to God always he saw in a vision," &c.—Michaelis, v. ii. c. xiii. §. iii. p. 514.

V. 3.—*the ninth hour*] The time of the evening sacrifice; at three o'clock in our computation.

V. 4.—*for a memorial*] The word, memorial, *μνημόσυνον*, is used to express the incense, and also the handful of flour offered as a sacrifice in the Law, Lev. ii. 9. v. 12. Num. v. 15, 18. Prayers and alms are thus termed both incense, and a sacrifice of praise, in the New Test. Phil. iv. 18. Heb. xiii. 15. Rev. v. 8. viii. 3. Grotius. Hammond. Whitby.

V. 6.—*he shall tell thee what thou oughtest to do.*] This is not in the Complut. Edit. but was inserted by Erasmus, translated from the Vulgate. Bengel observes that it is in no Greek MSS. but some have a similar passage, brought from xi. 14. Michaelis, v. ii. c. xii. §. ii. p. 498.

V. 9.—*upon the house-top to pray,*] Probably that he might look towards Jerusalem, as Dan. vi. 10. 1 Kings viii. 29. Jonah ii. 4.—"at the sixth hour,"—or noon. Thus Daniel ut supra, and David, Ps. lv. 17. Whitby.

V. 15.—*call not thou common.*] What God hath

declared clean, do not thou pollute, or pronounce unclean; as the priest, Lev. xiii. The great distinction thrown by God round his people to preserve them separate from the Gentiles, was the diet peculiar to themselves; which was an effectual bar to familiar intercourse, and to idolatrous customs, as He declares, Lev. xx. 23—25. Thus Eleazar in Aristeas, apud Joseph. p. 17. and Eusebius, Præp. Evang. l. viii. c. ix. p. 371. Hence the Jews esteemed the Gentiles who ate these meats as unclean; and held, that the unclean beasts signified the nations of the world. The vision included all manner of beasts, &c. and creeping things, because they are included in the text of Lev. xx. 25. This explains xi. 3. and the meaning of St. Peter's saying, v. 28. that God had shewed him, that he should "call no man common or unclean;" because by the vision, he took off the restriction, which hindered any converse with other nations. And it was highly expedient, that this liberty should be expressly revealed from heaven, or the apostles could not, as Jews, teach all nations, μηδὲν διακρινόμενος—'putting no difference between them,' xi. 12. xv. 9. or have an intercourse, which violated a former law, given by God himself. Whitby.

V. 25.—*worshipped him.*] As Cornelius was a Roman, which nation did not use, like the easterns, prostration to their superiors; St. Peter concluded, that he supposed him to be an angel, and paid divine honours. Grotius.

V. 30.—*Four days ago*] a usual phrase, as Acts xv. 7. 2 Cor. viii. 10. ix. 2. ἀπὸ for μετέ. Grotius. Whitby.

V. 33.—*thou hast well done*] καλῶς—an expression of thanks, as, benignè, apud Horatium. Thus

Phil. iv. 14. 3 John 6. and the classical Greek. Grotius.

V. 34.—*no respecter of persons :*] St. Paul, in the Ep. to the Romans, ii. 10, 11. iii. 29. x. 12. and St. Peter in this passage, show that God has no respect to the Jews, on account of the nation to which they belong, or the ancestors from whom they are descended, which can exclude salvation to the Gentiles, or prevent the blessings of Christ's redemption from being extended to them. And as the position is general; pious heathens, even before the time of Christ, may reap the benefit of his expiation, "who died for the sins of the whole world."—Fearing God, and working righteousness, through a trust or faith in God of a future reward according to their knowledge. Whitby.

V. 41.—*eat and drink with him*] Luke xxiv. 41—43. John xxi. 10.

V. 44.—*the Holy Ghost fell on all them*] This descent of the Holy Spirit, as visibly upon the apostles, xi. 15, 16. was evidently necessary to convince Peter, and by him the other apostles, that the baptism by water could not be denied to such converts. The necessity of this visible communication appears plainly from v. 45. Grotius.

V. 46.—*speak with tongues,*] To speak various and barbarous languages, as Clemens Alex. observes, that the Greek term γλῶσσαι properly imports. Casaubon apud Poli Synops.

V. 48.—*to be baptized*] It is a question, by whom they were baptized? Most probably by some of the six brethren, Christian converts, who accompanied

Peter xi. 14. and who might have received the Holy Ghost. Benson.

V. 48.—*in the name of the Lord.*] They already believed in God, and had received the Holy Spirit; and thus stood in the same line, as the Jews; see n. on Matt. xxviii. 19. supra, and were only baptized in the name of Jesus. Whitby.

CHAP. XI.

V. 18.—*Then hath God also to the Gentiles granted*] The exalted ideas which the Jews possessed of their own nation, and their contempt and abhorrence of the Gentile world, were extreme. They esteemed them as the refuse of the earth, 2 Esdras vi. 55—57. and as fuel for hell-fire. Hence, though they now acquiesced in God's dispensation, they were afterwards perpetually breaking forth into anger and disgust. Hence they forbid the Apostles to speak to the Gentiles, 'that they might be saved.' 1 Thess. ii. 16. and exclaim against St. Paul, as not fit to live, because he said, Christ would send him to the Gentiles. Acts xxii. 21, 22. Whitby. Benson.

V. 18.—*granted repentance unto life.*] The student will find in Whitby a clear and full dissertation on

the great question, that, when God gives natural or spiritual blessings; He always is said to give, what He enables them by the use of their faculties to obtain. He gives "daily bread," but expects their own labour should be exerted for it. He gives food to all that breathes: but it must be sought for by each. He gives wisdom, faith, repentance; not to be tacitly and passively received; but to be obtained by a diligent exertion of their faculties, applied as He directs, attending to the motives He suggests, and the assistance He imparts, in proportion to its due acceptance. Whitby. *ad loc.* Addit. No. 15.

V. 20.—*spoke unto the Grecians,*] It is much disputed, whether these were the Hellenists, as n. on vi. 1. *supra*, 'Ελληνιστὰς, or they were Grecians and Gentiles, as in the Alex. MS. Syr. Vulg. Arab. 'Ελληνας. If they were Hellenists, it is plain, the Christian preachers only attempted their conversion from Judaism; if Gentiles of the heathen nations, it was a direct conversion of the idolatrous Gentiles. Grotius, Le Clerc, and other critics, hold the latter of these opinions, and the near sequence of the relation to that of St. Peter's intercourse with Cornelius; with the subsequent mission of Barnabas, who brought the apostle of the Gentiles, Paul, v. 25. to Antioch, give the context that appearance. Whitby holds the former opinion. He observes, that the Syr. Arab. and Vulg. also read 'Ελληνας, *ad* vi. 1. where all allow the Hellenists are understood; and that the Alex. MS. stand alone, as opposed to all the other MSS.; that Chrysostom says, "they spoke Greek—being Hebrews," and Œcumenius, that they only are styled Hellenists, as speaking the Greek language; and that the clause in ver. 19, that they preached "to the Jews only," is conclusive to fix this to the Hellenistic Jews.

V. 26.—*were called Christians first in Antioch.*] This was the name of their master, Christ; and in a gentile city of high estimation, as the third in the Roman empire, was likely, amongst the Greek learning, to be applied to them. In Judæa they had, before this, no settled appellation; they were termed disciples, as here,—Believers, Acts v. 14. Men of the church, Acts xii. 1. Those of the way, Acts ix. 2. the Saints, Acts ix. 13. or v. 14. "Those, that called on His name." In this name of Christian they exulted. Tertull. Apol. iii. 5. Euseb. Hist. Eccl. v. 1. Whitby; who slightly refers to the prophecy, Isa. lxxv. 15. The word, *χρηματισται*, seems to imply, that this name was given by divine appointment. Benson. Doddridge.

V. 28.—*throughout all the world:*] *οἰκουμένην*—the Roman empire. See note on Luke ii. 1. and Matt. xxiv. 7. supra. Doddridge enumerates no less than nine famines in various years, and parts of the empire, in the reign of Claudius; but the first was the most severe, and particularly affected Judæa; and is that here meant.

V. 30.—*and sent it to the elders*] The Jews, in their various dispersions, constantly sent money into Judæa for the support of the poor. Vitranga de Syn. Vet. l. iii. part i. c. 13. p. 808—811. St. Paul is seen always ready to plead for and promote this good work among the converts. Gal. ii. 10. thus 2 Cor. viii. 1—12. Rom. xv. 25—27. The elders, *πρεσβυτέρους*, were possibly the elders of the Jewish synagogues, or the *πρώτοι*, leading men of Jerusalem; to whom Izates, king of Adiabene, also then sent his bounty. Jos. Ant. J. l. xx. c. 11. p. 686. (Whitby.) but as they were adverse to the faith in Christ, these were more probably elders of the Christian church. Whe-

ther, as Hammond supposes, the same as the ἐπισκοποι, or bishops, (he contending, that the bishops and deacons were the only orders then formed. 1 Tim. iii. 2, 8. Titus i. 7. ii. 2.); or they were regular presbyters, or priests; or, which is much the most probable, elders without a distinct function, appointed in the occasional absence of the apostles; is a subject of some controversy. See Doddridge¹. The note of Hammond is of great length; but will repay being consulted, by the store of passages from scripture and the early Fathers, relating to this question. The presbyters or elders in the Christian church, corresponded to the Sagan זקני—or Elders, i. e. rulers of the synagogue, on whose pattern the church was entirely formed. Grotius.

CHAP. XII.

V. 1.—*Herod the King*] Herod Agrippa, the son of Aristobulus, and grandson of Herod and Mariamne. Vid. Introd. p. 17. supra. That the kingdom of Judæa was given him by the emperor Claudius; with his death, is mentioned by Josephus, Ant. J. l. xix. c. 4. 7. Beza.

V. 1.—*stretched forth his hands,*] ἐπέβαλλεν τὰς χεῖρας. Aggressus est. Beza. Studium impendere alicui. Grotius. To attempt or resolve to do. Hammond. Rather; ἔβαλε τὰς χεῖρας ἐπὶ τινος—caught

¹ See Annotations on the Epistles, Phil. i. 1. 1 Tim. iii. 1. Tit. i. 5.



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hold of certain of the church, to afflict them: Whitby.

V. 2.—*James the brother of John*] and son of Zebedee, as foretold Matt. xx. 23. head of the church at Jerusalem. James, the son Alphaeus, is supposed to have succeeded him in that office, Acts xxi. 18. Jos. Ant l. xx. 8.—“with the sword”—he was probably beheaded, the usual regal mode of execution. Grotius.

V. 4.—*four quaternions*] Sixteen soldiers; four guarding him at a time by a regular night-watch of three hours. Poli Synops. Grotius.

V. 5.—*prayer was made—for him.*] Thus; Phil. i. 19. Philem. 22. ἐκτενῆς, extendedly, or without ceasing; hence fervently. Luke xxii. 15. thus 1 Pet. i. 22. iv. 8. Hammond. Whitby.

V. 6.—*with two chains.*] It is supposed he was chained to a soldier on each hand; as Paul also, Acts xxi. 33. but this is rather conjectural. Thus Paul, xxviii. 20. Whitby, Paraph.

V. 12.—*where many were gathered—praying.*] In the night, as ver. 18. for fear of persecution, which precaution the Christians continued through the first ages. So Pliny. L. x. Ep. 97. cœtus antelucani; and Cæcilius objects in Minutius Felix, p. 8. their night-meetings—forbidden by the Roman laws. Cicero. l. ii. de Legibus. Whitby. Yet James and the brethren not being assembled here, v. 17. Beza apprehends it was only a private house.

V. 13.—*named Rhoda.*] Ῥόδη—a rose. Many names of females were taken from flowers and trees. Su-
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sanna, a lily. Hadelo, a myrtle. Tamar, a palm-tree. (Doddridge.) Menander has 'Ρόδη, a usual Greek name. Grotius.

V. 15.—*it is his angel.*] It is so clearly allowed, that ἄγγελος imports also a messenger in the O. and N. Test. Luke vii. 24. ix. 52. that the question, which is here meant, turns entirely on the general propriety of the passage. And this is claimed on both sides. Either the persons concluded, that the damsel must have known Peter's voice; and hence, that it was his angel, or one sent from heaven. Grotius. Whitby, note. ad Matt. xviii. 10. supra. Or they thought that, the messenger mentioning the name of Peter, she had hastily imagined it was himself. Hammond; and partly Beza.

V. 19.—*he went down from Judæa to Cesarea,*] To celebrate a solemnity in honour of his patron, Claudius Cæsar. The reader may see in Michaelis, vol. i. p. 1. c. ii. §. xii. p. 65. a comparison between this narration of the death of Herod Agrippa, and that given by Josephus, Ant. l. xix. c. vii. much in favour of the Evangelist. Josephus relates the splendid dress of silver, which shone against the sun, and the blasphemy unrepressed by Agrippa, and his sudden illness, and dreadful death, with some traits of superstition.

V. 23.—*the angel—smote him,*] As Exod. xii. 27. 2 Sam. xxiv. 16. "because he gave not God the glory;" as Peter, Acts x. 26. Paul, &c. xiv. 14, 15. Grotius. The commentators enumerate several wicked or persecuting princes, as Herod the Great, Jos. Ant. l. xvii. 8. Antiochus Epiphanes, 2 Macc. ix. 1—9. Pheretimè in Herodotus, Melpom. ad fin. Claudius Heminianus in Tertullian in Scap. c. iii.

Emp. Maximinian, in Euseb. E. H. L. viii. c. 16. the uncle of Julian the Apostate,—Theodoret and St. Chrysostom. See Whitby. Benson. They did not distinguish the force of natural diseases from the judgments of God, which can be only so estimated, when recorded in the inspired pages.

CHAP. XIII.

V. 1.—*prophets and teachers* ;] Some resident at Antioch, others, as Saul and Barnabas, only there for occasional exercise of their ministry. They were all probably of the 120, who were inspired at the Pentecost, and scattered by the persecution; for Niger is by Epiphanius, Hær. xx. c. 4. said to have been one of the seventy disciples, and Lucius was of Cyrene. c. xi. 20. (Whitby.) It is supposed by Grotius, who strictly assimilates the forms of the nascent church to those of the synagogue, that, as each synagogue had a ruler or chief elder, *primus senum*, who taught the people, these teachers were the *προσέτατοι*, 1 Tim. v. 17. or κατ' ἐξοχὴν ἐπίσκοποι of the several assemblies of Christians formed in so large a city as Antioch. And hence perhaps, with the imposition of hands, v. 3. Hammond speaks of them, as bishops; but the apostle to the Gentiles, and Barnabas, could have no regular local appointment; and the others probably none, that was stationary and determinate. It is to be observed, that the present mission of Paul to the Gentiles was only temporary,

and they rendered an account of it to this church at Antioch. xiv. 26. Whitby.

N. B. How the several orders of bishops, priests, and deacons, regularly took their rise; and whether bishops and deacons were not the first; and under what names the former were designated in the N. Test. as ἐπίσκοποι or ποιμένες, Eph. iv. 11. 1 Pet. 11. ult. or πρεσβύτεροι—and how far the priests arose from the greater number of elders, πρεσβύτεροι, when the disciples increased; are questions of some difficulty, and are to be referred not so much to any notes on a single passage, as to the treatises written expressly on the subject.

V. 1.—*called Niger,*] A pure Latin name, and such are sometimes used in St. Luke, without even a Greek termination. It occurs in Dioscorides; and a pretender to the empire (Pescennius Niger) also bore that appellation. Grotius.

V. 1.—*of Cyrene,*] Not of that place or region, but of Jerusalem, descended from parents or ancestors from Africa.

V. 2.—*ministered—and fasted,*] λειτουργούντων is certainly ‘ministered,’ as the word imports in various modes. Num. iv. 23. It has no connexion with the *Mass* of later times. Beza.—but joined with fasting, as here, it more simply bears the sense of praying; as Matt. xvii. 21. Luke ii. 37. Acts xiv. 23. Grotius.

V. 2.—*Separate me Barnabas and Saul,*] This is the commencement of the preaching of St. Paul to the Gentile world, Acts ix. 15. in the description of which the remainder of the book is employed. And it was probably soon after his return with Barnabas to Antioch in the last verse of the preceding chapter, which took place in the fourth year of the Emperor Claudius, or A. D. 44. The following sixteen chapters contain the events of about twenty years with

long vacancies or intermissions ; from the eleventh year after the death of our Lord, A. D. 33. to A. D. 64, or 65, when the history is closed.

See Michaelis, as referred to in the Chronology of the Acts, *supra*. But, as it is truly observed by Dr. Paley, it is only from the time that Luke is known to have been present, Acts xvi. 10. or, for the last five or six years, that any regular narration is to be expected. Horæ Paulin. on 2 Cor. p. 137.

V. 4.—*to Cyprus*.] The Jews abounded in Cyprus; but it appears to have been a multitude of insurgents from Cyrene, who, after ravaging Egypt, penetrated to Cyprus, and destroyed 240,000 men, as mentioned by Dion Cassius vit. Trajan, and plundered Salamis. Jerom. Chron. ad 19. Trajan. Du Fresnoy, Chron. ad A. D. 116.

V. 6.—*through the isle*] From Salamis in the east, to Paphos in the western extremity of it.

V. 6.—*Barjesus*.] A patronymic; the son of a person of the name of Jesus, or Joshua; as Barjonas; Bartholomæus, and others. Grotius.

V. 7.—*the deputy*] ἀνθύπατος, or proconsul. Cyprus had been only a prætorian government, Strabo L. xiv. but when the governors of a province were appointed by the senate, they had the title of proconsul, though not regularly a proconsular province. Dio. L. liii. p. 504. liv. p. 523. Doddridge from Lardner. Credib.

V. 8.—*Elymas*] From the Arabian word, עלמא Eluma, a magician, i. e. Barjesus the sorcerer. Hence conjectured to be an Arabian. Beza. Grotius.

V. 9.—*Saul (who also is called Paul)*] He assumed a Gentile or Roman name, Acts xvi. 37. when be-

ginning his mission to the Gentiles. Many instances, as Silvanus for Silas, are given in Grotius. So Lightfoot. Some suppose he took the name from his new convert; Sergius Paulus; others hold with Origen Ep. Rom. Pref. that he, being himself a Roman citizen, had from his birth the two names, corresponding with the Jewish and Roman customs. "Saul, who is also called Paul." Hammond. Whitby.

V. 13.—*came to Perga*] Where was a celebrated temple of Diana. Strabo l. xxiv. Pomp. Mela. l. i. c. xiv. Grotius.

V. 15.—*reading of the law*] From the time of Ezra, parts of the law, and the prophets, were read every sabbath. Grotius. See note on Luke iv. 17. supra.

V. 17.—*The God of this people of Israel*] When the apostles addressed the Gentiles, they spoke to them xiv. 15. of the "living God, who made heaven and earth." When they addressed the Jews, they dwelt on the promises made to the Fathers, especially to Abraham, as connected with the Gospel, distinct from the law, an intermediate state; and hence the genealogy of St. Matthew is deduced from Abraham; and St. Peter, Acts iii. 13. with St. Stephen, vii. 2. commence their discourse from that patriarch; and here St. Paul mentions Israel, and that God "chose their fathers," on the same principle. Benson.

V. 18.—*suffered he their manners*] *ἐτροφοφόρησαν*.—Beza observes, that the Syr. expresses the word by, "et nutritiv," and seems to have read, *ἐτροφοφόρησαν*, as Moses speaks, Num. xi. 12. Deut. xxxii. 11. This Hammond and Mill strongly support, it being twice used in the LXX, at Deut. i. 31. and thus 2 Macc. v. 27. But Grotius insists, that in the

LXX. loc. citat. St. Luke must have read, *ὑπομονῶς*, as the Hebrew expresses that sense;—(and indeed the Alex. and Oxon. MSS. Aquila, and Symmachus favour it. Bos. Sept. ad Deut. i. 31.) and that it is classical Greek; and with Beza notes, that Cicero uses the term in his epistles to Atticus. L. xiii. Ep. 29. *τὸν τύπον μου τροποφόρησον*, “patiently bear with my pride, or elation;” and Whitby adds, that Origen gives this reading of the passage in no less than four places. Contr. Cels. l. iv. p. 210, &c. Whitby ad loc. and Append. Exam. Millii. Either word gives a very laudable sense to the passage.

V. 20.—*of four hundred and fifty years,*] Josephus accords with this statement; and the scripture account in the first book of Kings, 1 Kings vi. 1. seems to differ from it. It is there said, that from the coming out of Egypt to the beginning to build the temple of Solomon was 480 years; but Josephus sets down that space of time as 592 years; which allows about 450 years for the time of the Judges, and thus agrees with the computation in the text. Some critics, to remove this difficulty, have altered the construction of the text; and supposed that the time, here spoken of, related to the period from the birth of Isaac to before the Judges were established in Israel. As, that the text is to be read by placing *καὶ μετὰ ταῦτα*, after *πεντήκοντα* “he divided to them their land about 450 years, and after that gave them judges”—Junius ap. Poli Synops. ad 1. Reg. vi. 1. or, not varying the order of the words, read—“And after these things (which lasted) about 450 years, he gave them judges.” Doddridge. Otherwise it is supposed, that the apostle here accords with the computation of his nation, as held in the time he spoke, which was nearly that of Josephus; that so they might not except against his words. (Whitby.) However this may be; from the birth of Isaac, Gen.

xxi. 22. to the nations going out of Egypt was 405 years, 40 years in the desert, and after that 7 years to the time the land was allotted, and judges given them. The total is 452 years. And also how the difference arises between the O. Test. and Josephus is easily shown. In the Scripture, the time in which the Israelites were under occasional oppression from the heathens, is included in that of the lives of the Judges, amounting to 339 years; in the calculation agreeing with Josephus, 111 years are super-added for the time of oppression by the neighbouring nations.

The following statement from Lightfoot will render this apparent.

Israel was in the wilderness		40 yrs,
Joshua ruled		17
Judges iii. 2.	Othniel judged Israel	40
iii. 30. iv. 1.	Ehud	80
v. 31.	Deborah and Barak	40
viii. 28.	Gideon	40
ix. 22.	Abimelech	3
x. 2.	Tolah	23
— 3.	Jair	22
xii. 7.	Jephthah	6
— 9.	Ibsan	7
— 11.	Elon	10
— 14.	Abdon	8
xv. 20. xvi. 31.	Sampson	20
1 Sam. iv. 18.	Eli	40
		<hr/> 339 <hr/>
Samuel and Saul, Acts xiii. 21.		40.
David 1 Kings ii. 11.		40
Solomon 1 Kings vi. 1.		4
		<hr/> 480 yrs. <hr/>

The oppressors were; Cushan, 8 years, Judg. iii. 8. Eglon, 18 years, iii. 14. Jabin, 20 years. iv. 3. Midian, 7 years, vi. 1. Ammon, 18 years, x. 8. Philistim, 40 years, xiii. 1. Total 111 years. It is plain, that if 111 years be added to the 339 years, they will amount to 450, as in the text;—and of course, added to the 480 years, will give a total of 591, thus coinciding with Josephus. Archbishop Usher agrees with Lightfoot in supporting the Hebrew text, 1 Kings vi. 1. of 480 years; and both agree that part of them are to be assigned to the nations, as the Philistines and the Amorites, who held them in subjection. Usher's Annals. Lightfoot on Judges, Chron. and Hebr. Ex. on Acts ad loc.

In general, the above text is a passage of considerable difficulty and importance. The critical student will find the subject very fully discussed in Poli Synops. ad 1 Reg. vi. 1. whilst the present specimen may give a general idea, without preference to any commentator, on what grounds they proceed, and in what light the arguments are placed.

V. 21.—*by the space of forty years.*] This includes the time of Samuel from the death of Eli. Grotius. Whitby. Josephus indeed asserts, that Saul survived Samuel twenty-two years; but this is so improbable, that *εἰκοσι* is supposed to have been inserted, and the true reading is two years. For Samuel died, when David went down to Paran, 1 Sam. xxv. i. who abode there a year and four months, 1 Sam. xxvii. 7. and the battle of Gilboa soon followed, where Saul fell, Doddridge.

V. 22.—*removed him,*] From life, as 2 Macc. xi. 23. Heb. xi. 5. Grotius.

V. 33.—*in the second psalm,*] In some few copies

it is read "in the first psalm," and Michaelis applies to this place a general maxim, that a more difficult reading, where no reason appears for changing it, is the most likely to be genuine. Also it is said that the first psalm is in some Hebrew MSS. placed only as a preface; or that the two first psalms are sometimes written as one. Beza. But so few MSS. read *πρώτη*, that it seems only to be a refinement. See Mill and Doddridge. Michaelis, v. i. p. 1. c. vi. §. i. p. 244, 315.

V. 34.—*the sure mercies of David.*] From Isa. lv. 3. "I will make an everlasting covenant with you, even the sure mercies of David." i. e. of Christ, the son of David, as frequent in the O. Test. thus Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24, 25. Hosea iii. 5.—and it may refer particularly to the last words of David, 2 Sam. xxiii. 5. "an everlasting covenant, ordered in all things and sure." It was the resurrection of Christ, which rendered his mercies sure to his people, who, without that, could have no hope from him, as 1 Cor. xv. 14. Doddridge.

V. 42.—*the next sabbath.*] *εἰς τὸ μετὰ ὁμαλῶν.* Grotius would read *σαββάτων*, and explains it to mean, in the intermediate week, or the second and fifth day of the week; as also Lightfoot; (and this is the usual sense of *μετὰ*. Vide Scapula.) But Whitby holds it is, as v. 44. the next sabbath. Thus Josephus speaks of David and Solomon, *ἐν δὲ τῶν μετὰ τούτων Βασιλέων*, "and of the next or succeeding kings," for none came between them. Whitby.

V. 48.—*as were ordained to eternal life,*] *τεταγμένοι*—"as were disposed in their minds towards eternal life, believed." In this sense, Acts xx. 13. St. Luke uses the term; "St. Paul went on foot to

Assos, οὕτω γὰρ ἦν διατεταγμένος, for he was so disposed to do." Hence in the text, as many as were—not outwardly ordained,—but inwardly disposed—for it is contrasted with the Jews, v. 46. who cast it from them, and judged themselves unworthy of it—believed to eternal life. Whitby; and thus Hammond; both of whom may be compared with other commentators, as to the true import of the word; and that it cannot here mean the absolute predestination of the persons who then believed. "Meanwhile it must be remembered, that these qualifications are not pretended to have been originally from themselves, but from the preventing grace of God, to which it is to be acknowledged due, that they are ever pliable or willing to follow Christ, though not to his absolute decree of destining them, whatsoever they do, unto salvation." Hammond.

V. 15.—*and came unto Iconium.*] In Lycaonia, Strabo lib. xii. Raphelius, ex Xenoph. p. 161. proves that Iconium is situated not in the centre of Lycaonia, but in its western border on the confines of Pisidia, Galatia, and Phrygia. Doddridge. It was not properly in Lycaonia, as Derbe and Lystra, v. 6. but in a tetrarchy taken out of that country towards Galatia, in which tetrarchy were fourteen cities, the most famous of which is Iconium. Pliny N. H. L. v. 27. Lightfoot.

CHAP. XIV.

V. 1.—*both together*] κατὰ τὸ αὐτὸ—thus the LXX. as 1 Sam. xi. 11. 2 Sam. ii. 16. 1 Kings iii. 18. Whitby.

V. 3.—*Long time therefore abode they*] If the second verse be placed in a parenthesis, 'therefore' refers to the first verse. If no parenthesis is made, μὲν οὖν may be rendered,—“for indeed they had abode or tarried a long time,” &c. Whitby.

V. 5.—*and to stone them,*] As blasphemers against the Law, Deut. xiii. 6. thus Stephen, Acts vi. 13. St. Paul in this chapter, v. 19. and Christ, John x. 33; and Josephus, Ant. lib. xx. c. 8. relates, that Ananias delivered up James the brother of Christ and others to be stoned for impiety against the Law. Whitby.

V. 12.—*the chief speaker.*] Mercury was the god of eloquence. Quotations to this purpose may be seen in Grotius from Aristides Ælius and Themistius; and in Whitby from Justin Martyr, Philo, Porphyry, and Seneca. He was wont to attend Jupiter in his descent upon earth. In Lycaonia they were said to have formerly visited Lycaon. Doddridge.

V. 13.—*unto the gates,*] of the house, where Paul and Barnabas abode (within the city, v. 19.) Grotius.

V. 16.—*to walk in their own ways.*] God bestowed on them neither the law nor the prophets. Yet left them without excuse in not acknowledging God. Rom. i. 20, 21. Though the Law was silent, He gave them whence they might learn to know him. If we attend, saith Plotinus, to the voice of all created nature, it will loudly proclaim its origin from the Deity; not from the Cretan Jupiter, or the Arcadian Mercury, but from the Unknown God, whom Paul preached to the Athenians. See a long and beautiful quotation to this purpose in Grotius.

V. 17.—*rain from heaven,*] Besides the usual fruitfulness and advantages attendant on rain, especially in hot climates; the Jews seem to have attributed a peculiar free and self-existent power of dispensing rain, as exercised immediately by the Deity; to which its variable nature, and the irregular, and, as it were, voluntary distribution of it greatly contributed. The Pagans also spoke of rain, as 'given by God;' and not, in the usual phrase, "coming from the Gods." Doddridge from Raphelius ex Herodot. p. 365-6.

V. 23.—*ordained them elders in every church,*] Hammond endeavours on this text to establish the idea, that bishops, one to each city, were appointed here by Paul and Barnabas. Whitby controverts this opinion; and states that these elders were such, as received from heaven the gift of tongues and of prophecy, and other miraculous endowments of the Holy Ghost; or, on whom the apostles, who alone possessed that power, bestowed this gift by imposition of hands. The examples are frequent in the Acts and the Epistles. Of the first kind see Acts ii. 1. iv. 31. ix. 17. x. 44, 47. xi. 17. Of the second, Acts viii. 17. and who appear to have the care of the first converted churches, as in Corinth, Galatia,

Thessalonica, (and such seem the elders of Ephesus. Acts xx. 17, 28.) Yet were they not fixed ministers, though next to the apostles in rank. 1 Cor. xii. 28. Thus at Antioch, Acts xi. 22, 23. xiii. 1, 2. xv. 32, 41. Whitby.

V. 26.—*sailed to Antioch,*] in Syria, xiii. 3.

CHAP. XV.

V. 2.—*should go up to Jerusalem,*] It seems agreed that this is the time in which St. Paul acquaints us, Gal. ii. 2. “that he went up by revelation,” or according to revelation, to Jerusalem; and it is doubted, if the revelation was imparted to himself, as Grotius and Hammond;—or to the prophets and teachers at Antioch;—as Lightfoot and Whitby are of opinion. The tendency of the context in St. Paul’s account in the Galatians seems to require, that a revelation was given to himself on the subject. Yet the church at Antioch had, “by the Holy Ghost,” xiii. 2. sent forth the two apostles to preach to the Gentiles; and they now “determined, that these should go up to Jerusalem,” whether under a revelation, or from their own judgment, may admit of some hesitation.

V. 2.—*unto the apostles and elders,*] Whitby may be consulted also, and compared with Hammond on this text, as on xiv. 23. *supra*.

V. 4.—*And when they were come to Jerusalem,*] Compare Gal. ii. When Paul and Barnabas (says Lightfoot) came to Jerusalem, they applied themselves privately, or separately, *κατ' ἰδίαν*, to Peter, James, and John, and imparted to them the doctrine and conduct they had used to the Gentiles, Gal. ii. 2. These three apostles agree, that Paul and Barnabas “should go to the heathen, and they themselves to the Jews,” Gal. ii. 9. neither detracting from what they had done, nor adding more to be done by them hereafter; desiring only that they would remember the poor at Jerusalem; “which Paul was forward to do.” But those, who supported the continuing to keep the law of Moses, made it necessary to have them come together with the elders to consider the subject.

Here Peter would have none of the burdens of the law laid upon the Gentiles, because he himself had seen them partakers of the Holy Ghost, in as full a measure as those who were the most Mosaic. Paul and Barnabas testified the same. But the apostle James proposed a qualifying and temperate measure between the two, that the Jews might have the less offence, and yet the Gentiles no real burden. This was to abstain from idol-meats, things strangled, and blood, and fornication; the three first of which had become things indifferent, and the distinctions abolished by the death of Christ. And it was agreed by the council, that the Gentiles should so far Judaize, till time, and a fuller acquaintance with the Gospel, might induce both the Jews and the Gentiles to lay aside these needless niceties. Lightfoot.

V. 7.—*ye know how that a good while ago*] See note on Matt. xvi. 18, 19. supra. *ἀπ' ἡμερῶν ἀρχαίων*, ‘from days of old;’—these words, which convey the idea of ancient times, extend only to the first commencement or preaching of the Gospel. As Mnason

is styled ἀρχαῖος, an old disciple, Acts xxi. 16. and the first ministers of the gospel, οἱ ἀπ' ἀρχῆς, those from the beginning, and the doctrine is styled ἐντολὴ παλαιά, an old commandment, received from the beginning, Luke i. 2. 1 John ii. 7. Whitby.

V. 10.—*to put a yoke upon, &c.*] This yoke is the heavy burden of the ritual precepts and ceremonial law of Moses. Grotius; with whom agree the commentators, except Whitby; who has a peculiar idea, that it is the inability of the law “to give life,” Gal. iii. 21. or “to clear the conscience from the guilt of sin.” Heb. ix. 9.—x. 1. So 2 Cor. iii. 6. 7. 9. add, Gal. ii. 16. iii. 13. Acts xiii. 38, 39. Whitby.

V. 11.—*even as they.*] Not our forefathers, but the Gentile converts, “whose hearts God hath purified by faith,” v. 9. Thus Rom. iii. 30. “It is the same God who justifieth both Jew and Gentile by the same faith,” and Gal. ii. 15, 16. The more distant antecedent, if the principal in the sentence, is frequently referred to; as Acts vii. 19. x. 6. Whitby.

V. 15—17. *That the residue of men*] Amos ix. 11, 12. In the Hebrew, “that they may possess the remnant of Edom, and of all the Heathens, upon whom my name is called.” The LXX. in the Alex. MS. (inserting τὸν Κύριον, which the Vatican MS. omits) is the same as the text. (Marsh.) Michaelis from Beza would read, for, “the remnant of Ἰδὺμ Edom,”—the residue of men ἄδὰμ (Adam) shall seek the Lord, and slightly alters the Hebrew text to suit the LXX. Not doubting but St. James, quoting from the Hebrew, must have made it in the manner he mentions. But the critics seem to think, that the words, “remnant of Edom,” only imply, that God

should call on, or convert, "their greatest enemies." In any case the texts are similar, all the heathen nations being mentioned in both. See Whitby ad loc. Michaelis v. 1. p. 1. c. v. §. iii. p. 219—20.

V. 18.—*from the beginning of the world.*] This event he foresaw by his prescience, from the time of the prophet, at the distance of seven or eight hundred years; for "known unto God are all his works (his intended dispensations) from the beginning."

V. 19.—*Wherefore my sentence is,*] St. James gives the sentence with authority. κρίνω ἐγὼ, that is, says St. Chrysostom, μετ' ἐξουσίας λέγω τοῦτο, and he had the government committed to him; ἐκεῖνος γὰρ ἦν τὴν ἀρχὴν ἐγκεχειρισμένος. Paul and Barnabas were sent to the apostles and elders; and they gave the response in their letters, v. 23. It is hence evident, that St. Peter had no supremacy; nor was the sole judge of controversies, as the Romanists pretend. Whitby.

V. 20.—*that they abstain*] The immediate connexion of all these points with idol-worship induces Beza to suppose, that πορνεία is here in the sense of idolatry, and connected with idol-meats and sacrifices; and therefore, as St. Paul acquaints the Corinthians 1 Cor. viii. and x. 25. indifferent in its nature like the other three points; and Spencer to insist, that they were all forbidden, as being causes or signs of heathen idolatry. Hammond again is diffuse in showing, that these four precepts, given to the proselytes of the gate amongst the Jews, were meant to include the seven precepts of Noah so called, which in an extended sense contained the worship of God, and the general outlines of morality. And thence he enters on the question, formerly much agitated by scrupulous persons, if these injunctions are not binding to all

Christians; and determines it in the negative from the general tenor of the N. Test. 1 Cor. x. 27. Rom. xiv. 3. Col. ii. 16. It appears that the Greek church continued the prohibition of refraining from blood for some centuries; but the Latins, he apprehends, never received it.

Grotius, allowing the weight of the seven precepts, (yet not that these four points contained them, much less that these could comprehend the precepts of the Gospel,) rightly states, that the intention here was to mark, from what, exclusive of real offences, the Gentile converts were to abstain, so that they might unite and form one church with the Jewish Christians. He shows also, that the Jews under their own rule as a nation, willingly admitted of intercourse with all who received the precepts of Noah; but finding when under the Macedonian and Roman power, that they could not oblige the Gentiles in their land to conform to these precepts, to preserve their own people from idolatry, they enjoined them, *μη συγχωρησαι, μη συνεισθιεν*, to have no communication with the heathens.

On the conversion to Christianity, the pious Gentiles, as converts, were again separated from the idolaters, so that a union with them became practicable. The early church, however, not only thought this prohibition was meant to avoid offence to the Jews; but that by Christianity, the law being abolished, they were brought back by it to the precepts of Noah; and they held the abstaining from blood, &c. to be renewed, as it had formerly taken place, Gen. ix. 4. and this even in the Latin church. Much learning will be found in these notes of Grotius, which will repay the attention of the student. Hammond also may be consulted. Whitby joins Lightfoot and Grotius in the same idea, of rendering the union acceptable to the Jewish converts by a temporary abstinence. Whilst Le Clerc even doubts, if the seven precepts of Noah (Gen.

ix. 4. always excepted) were not mostly the fictions of the later Rabbins.

It may be mentioned, that Michaelis has endeavoured from Julius Pollux, to give a new interpretation to *πορνεία*, as only meat sold after it had been presented to idols; but Bp. Marsh has vindicated the usual sense of the word from H. Stephan. Dict. Etym. and the passage itself. Michaelis, v. 1. p. 1. c. iv. §. xiv. p. 189.

V. 21.—*For Moses of old time hath in every city*] Grotius holds, - that the apostle here argues, that the books of Moses are read in the Christian church, even as they were of old time, and shows in a learned note, that it was the constant usage of the early church to read portions of the old law on the Saturday, or ancient sabbath—and thus Hammond in Paraph. But Whitby insists with Chrysostom, that St. James is giving a reason why they wrote only to the Gentile converts; for the Jews had Moses read, and this prohibition established, in every city in the synagogues. For it is not said in their, i. e. the *Christian*, synagogues; but generally, ‘in the synagogues,’ implying those of the Jews. Neither is it expressed, *ὡς ἐκ γενεῶν ἀρχ.* . . ., as from former ages; but directly, — ‘Moses of old time was preached, or read, &c.’ And indeed the Christians read more certainly Moses and the prophets on the first day of the week, or Lord’s day, than on the old sabbath, as appears from Justin Martyr. Whitby.

V. 24.—*subverting your souls,*] *ἀνασκευάζειν* is to remove, and thus to remove or transfer the minds of men to another object, or false doctrine. Hammond. Rather; *κατασκευάζειν* is to construct or build up, and *ἀνασκευάζειν* to subvert or destroy. Le Clerc.

V. 28.—*to the Holy Ghost, and to us,*] Whitby, and Doddridge, referring to Bp. Burnet on the Articles, p. 196. are anxious to point out, that no later councils can claim any right to use this phrase implying their inspiration, as the Romanists usually do.

V. 35.—*Paul also and Barnabas continued in Antioch,*] It is generally believed from Gal. ii. 11, &c. that St. Peter, during this time, came to Antioch, and the contention stated in the Galatians, between the two apostles, then took place.

V. 37.—*John, whose surname was Mark*] Sister's son to Barnabas, Col. iv. 10. who departed from them from Pamphylia. Acts xiii. 13.

V. 41.—*And he went through Syria*] This is the commencement of the second journey of St. Paul, when he passed from Troas through Macedonia into Greece to Athens and Corinth, and returned by Ephesus.

CHAP. XVI.

V. 1.—*named Timotheus,*] It is probable, that at this time also the Holy Ghost was given to Timothy by the hands of the apostles, 2 Tim. i. 6. and perhaps he was pointed out by the prophets as worthy of that illumi-

nation. 1 Tim. iv. 14. For Barnabas, John Mark, Col. iv. 10. Silas, Acts xv. 32. and Luke, (if he was then with them,) possessed all of them the same gifts. And St. Paul writes to Thessalonica, where he came in the next chapter, in the name of Paul and Silvanus and Timotheus, and speaks of him as a minister of God. 1 Thess. iii. 2. Whitby. Benson.

V. 6.—*forbidden of the Holy Ghost*] At that time; as the Lord was anxious to send them to preach the word in a Roman colony; which had not yet been done. Lightfoot. Not because that province was reserved to St. John: For St. Paul preached there the next year, abode there three years, xx. 31. and seven years afterwards leaves Timothy there without any notice being taken of St. John's being there. Whitby. In truth, there seems to have been no distinction of provinces. See n. on xvii. 1. infra.

V. 9.—*a man of Macedonia,*] *ἀνὴρ τῆς*, a certain man; hence plainly not the guardian angel of Macedonia, as Grotius imagines. Doddridge.

V. 10.—*immediately we endeavoured*] This is the first time, that St. Luke speaks in the first person, as one present; and hence it is concluded, that he only joined them at Troas. But he might so easily have accompanied them throughout the progress, and used this mode of expression here without design, that the critics are divided.

V. 12.—*which is the chief city*] Rather; *πρώτη*, the first city that is a colony; for it is argued, that Thessalonica, or rather Amphipolis, Liv. Hist. L. xlv. 29. was the metropolitan city. Photius indeed styles Philippi the metropolis, but this was in the ninth century,

after Macedonia had been divided into Prima et Secunda. See Whitby ad Philip. i. 1. Or this was, *πρώτη*, the nearest on his landing in the country. Grotius. Rather; the title, *πρώτη*, might be claimed by custom, though Philippi was not the very first in rank. Thus from medals of Greek cities it appears, that more than one city in a province assumed that title. As Smyrna and Pergamus as well as Ephesus in Asia Minor. Michaelis v. iv. c. xxi. §. 1. p. 153.

V. 13.—*where prayer was wont to be made:*] Where there was an oratory, or proseucha. See note on Luke vi. 12. supra, οὐ ἐνομίζετο προσευχὴ εἶναι νομίζεται, sometimes imports εἶθισται, is accustomed, and occasionally νενόμισται, is by law established. Many instances of both senses may be seen in Stephan. Dict. Etym. Whitby.

V. 14.—*whose heart the Lord opened,*] “To open the ear, or the heart,” is to render a person willing or inclined to any thing. So Ps. xl. 6 or 8. 1 Chron. xvii. 25. Job xxxvi. 8, 10. John vi. 45. Vide Grotius et Whitby ad loc. and note on Matt. x. 11. and on John vi. 37, 45. supra.

V. 16.—*a spirit of divination*] πνεῦμα Πύθωνος. From the Pythian temple of Apollo at Delphi, and the prophecies uttered by the priestess, or Pythoness, when affected by the mephitic vapour arising from the rock or cave over which it was founded, other pretenders to divination were termed Pythones. Isa. xxix. 4. is supposed to allude to a similar mode of divination. See Calmet. Dict. voc. Python. Grotius terms the city, Pytho, from Lucan. L. v. 134.

V. 19.—*unto the rulers,*] ἐπὶ τοὺς ἀρχοντας, before

the Duumviri of the colony, called afterwards in a complimentary style, *σπαρτηγοί*,—which is properly the Greek term for Prætors. Grotius.

V. 21.—*to observe, being Romans.*] It appears from Cicero de Legibus, that it was unlawful for the Romans to worship any new gods, till publicly admitted by the senate—*suos Deos aut novos aut alienigenos coli confusionem habet religionum.* Cic. de Leg. ii. 14, 27. Grotius. Christianity required them to turn from these dumb idols to the living God. 1 Thess. i. 9, 10. Acts xiv. 15. Whitby. The conquered provinces were left at full liberty in this respect. Doddridge.

V. 22.—*rent off their clothes,*] This was the usual Roman custom ; see many instances in Grotius.

V. 30.—*what must I do to be saved?*] He might have acquired some idea from the philosophers, or ancient tradition of a future life. Grotius. He had conceived from the words of the Pythoness, that they were appointed to show to others the way to salvation. Whitby. More probably ; the keeper of the prison concluded, that the tenets, for which they were committed to his custody, were confirmed by the earthquake and other miracles, and they were favoured of heaven. Doddridge.

V. 33.—*and was baptized,*] St. Chrysostom and the Greek fathers held, that this was the Stephanas of Corinth, whom Paul baptized 1 Cor. i. 16. but without probable grounds ; as Stephanas was settled at Corinth, and eminent there. 1 Cor. xvi. 15—17. Whitby.

V. 37.—*beaten us openly—being Romans,*] Facinus

est vinciri civem Romanum; scelus verberari. Cícero in Verrem.

V. 40.—*when they had seen the brethren,*] Paul and Silas at Philippi laid the foundation of a very eminent church, which appears, by the Epistle to the Philippians, to have shown to him, and received, as many tokens of regard, as any which he planted; and which he visited often. Lightfoot.

CHAP. XVII.

V. 1.—*Amphipolis and Apollonia,*] Two cities of Macedonia. Amphipolis was on the confines of Thrace; and first built by Cimon the Athenian, who placed there 10,000 Athenians. Cor. Nepos. vit. Cimon. It stood in an island of the river Strymon, and had its name from the river's running on each side of the city. Thucydides. L. iv. Benson. Apollonia is mentioned by Cæsar, B. C. L. iii. and Strabo L. vii. it was a colony of the Corinthians and Corcyreans near the sea. Grotius.

V. 1.—*they came to Thessalonica,*] This was a city famous for its origin, situation, and amplitude; it stood on the Thermian bay, and was anciently called Thermæ. Being rebuilt by Philip on his victory over the Thessalians, it was thence called Thessalonica, (hodie Saloniki.) Grotius. By comparing the two epistles with this history it should appear, that St.

Paul staid longer than three sabbaths or weeks at Thessalonica. 1 Thess. ii. 9. 2 Thess. iii. 8. also Philip. iv. 16. He rather desisted from teaching the Jews on their obstinacy after the third sabbath, and preached for some time amongst the Gentiles, before the Jews by the tumult v. 5. drove him from the city. The Gentiles in Thessalonica received the word with great zeal and affection, and made this church an example to all Macedonia and Achaia. On which see 1 Thess. i. 5—8—10. ii. 7, 8, 11. 2 Thess. 1, 3, 4. Doddrige. Benson.

V. 2.—*and three sabbath days*] Whitby hence observes, that St. Paul always preached to the Jews without any restraint from being the apostle appointed to the Gentiles, as xx. 21. and first in every place to the Jews in the synagogue. Acts xiii. 5, 14, 42. xiv. 1.—xvi. 13. xvii. 10.—xviii. 4, 19.—xix. 8. Thus at his conversion he preached in the synagogues ix. 15. 20. throughout Judæa, and then to the Gentiles, xxvi. 17. in general to all men, every where, xxii. 15. which is sufficient to remove the distinction of separate provinces, supposed by some to take place among the apostles. Further: he so constantly preached in the synagogues only on the sabbath day; though sometimes, daily, to the Gentiles, as in the school of Tyrannus, xix. 9. so that it seems to intimate, the Jews did not, at least beyond Judæa, meet on the second and fifth day of the week. See xiii. 14, 42, 44. xvi. 13. xviii. 4. Whitby.

V. 4.—*of the devout Greeks*] *σεβομένων*. These were, plainly, proselytes of the gate. Grotius. Whitby. See note on John xii. 20. supra.

V. 5.—*of the baser sort,*] *τῶν ἀγοραίων τινας*, worthless loiterers in the market-place; in Latin cir-

cumferanei; or as Livy, L. ix. factio forensis; of whom Plautus has given a lively picture in his *Trinummus*.

‘Nihil est profecto stultius, neque stolidius,
Neque mendaciloquius, neque argutum magis,
Neque confidentiloquius, neque perjurius,
Quam urbani assidui cives, quos scurras vocant.’

Grotius.

V. 7.—*to the decrees of Cæsar,*] The Romans, even in the republic, permitted no kings in their provinces, except of their own appointment; of which see many instances; as in Livy of Masinissa; in Cicero of Deiotarus, &c. in Grotius.

Of the Epistle to the Galatians.

It would doubtless be of use to the biblical student, to have the time of writing the several epistles of St. Paul distinctly pointed out to him, as they occur in this history. By showing their connexion with the travels, and other events of the life of the apostle, as far as they are here recorded, it might render their intention and the doctrines they convey, more familiar to him; and prove an advantageous introduction to their perusal. But unfortunately, the materials, on which these dates can be founded, are so scanty, that the best critics vary much in their application of them. All, therefore, that the limits of this short abridgment will permit, is to give a sketch of the dates assigned

by Michaelis (Vol. iv. *passim*. Edit. Marsh) with the reasons of his selecting them, and leave the comparison of his arguments with those of other commentators to the diligence of the student.

The Epistle to the Galatians is held by Michaelis to be the first of those written by St. Paul, and as early as this period. In this he is singular: the first epistle to the Thessalonians being usually esteemed the earliest. And his reasons only amount to probability.

In the first place he states, that it is the most ancient opinion. It was asserted in the second century by Marcion, Epiph. Hær. xlii. 9. a heretic, yet in this case, a competent witness. And Tertullian, contr. Marc. c. xx. 9. represents St. Paul as a novice in Christianity, when he wrote this epistle. Secondly; it is plain from Acts xvi. 4, 5, 6. that he preached the gospel in Galatia in this journey; which is confirmed by Acts xviii. 23. where he again visited Galatia, "strengthening the disciples." Thirdly; when he left Galatia in the present circuit, he was accompanied by Silas, xv. 40. and Timothy xvi. 3. and perhaps other brethren.

At Troas, if not before, he was joined by St. Luke. With these he travelled to Thessalonica, then Paul and Silas went to Beræa, and xvii. 14. Paul proceeded alone to Athens.

Now this epistle is written in the name of St. Paul; "and of all the brethren." Gal. i. 1, 2. They must have all been known to the Galatians, and the same who attended him in Galatia, or he would have more fully described them. The epistle was written therefore before he left Thessalonica. Also in i. 6. "He marvels, that they are so soon removed from his gospel." It was therefore written early. Further; Asia then swarmed with zealots for the Levitical law; Acts xv. i. The misleading of the Galatians, then, suits this, rather than a later period.

Again; relating in ch. i. and ii. his life from his conversion to the council at Jerusalem, and return to Antioch, he there breaks off his narrative. Hence nothing of moment afterwards intervened till he wrote. Lastly; St. Paul mentions, that he had not obliged Titus to be circumcised; which he would the sooner mention at this period, as they must remember, he had so lately caused Timothy to submit to that rite, Acts xvi. 3. and his adversaries might make it an argument for retaining the law of Moses.

These disturbers of the Galatian converts were Jews of the New Pharisaic sect founded by Judas Galilæus, in various points differing from the ancient Pharisees. The apostle speaks of them also in the Epistle to the Philippians, i. 16. iii. 2, 18, 19. The picture St. Paul has drawn of them is not exaggerated; for Josephus represents them in a still more odious light. It was this sect, which involved the Jewish nation in the war that ended in the destruction of Jerusalem, by inciting the nation to disobedience, and a refusal of the accustomed tribute.

1. They objected to St. Paul, that he was only a deputy from the church at Jerusalem, and his doctrine only authoritative, so far as agreeing with that of the church. In reply, he shows at-large, that he was neither a missionary from that church, nor a disciple of the Apostles, but an immediate apostle of Christ himself, by a divine revelation.

2. They objected that he had altered his opinion, and now preached the Levitical law. Gal. i. 8, 10. v. 11.

3. That all the promises were made to the posterity of Abraham. This objection St. Paul answers iii. 7. —iv. 8.

4. That Isaiah had foretold an approaching conversion of the Gentiles, and promised children from among the heathen to Jerusalem or Sion. If the Gen-

tiles desired to be children of Jerusalem, they ought to conform to the ceremonies of that church. St. Paul shows, iv. 19—31. that these children were promised to the ancient Jerusalem in the time of Melchisedek, without either temple or Levitical law.

Of the date Michaelis is not certain; it may be some year from A. D. 49. to A.D. 52. but he inclines to A.D. 49.

Other opinions are: 1. That it was written, when St. Paul was at Corinth. Acts xviii. 1. and in A.D. 51 or 52. Lardner Suppl. V. ii. c. xii. (and this is probable; as it is still in the course of this journey; and Silas and Timotheus, xviii. 5. with perhaps some at least of the other brethren were with Paul at Corinth.) 2. That it was written at Ephesus, Acts xviii. 23, 24. 3. At the same time as the Ep. to the Romans. Acts xx. 2, 4. 4. That it was written at Rome. But he in that case could not have spoken of their having *so soon* wavered in their faith, or have been silent on his bonds at Rome. Yet this strange opinion is advanced in the Greek subscription to the epistle; which may show, that such subscriptions are entitled to no credit. Michaelis, V. iv. c. xi. §. 1. ii. p. 8.

V. 9.—*had taken security*] λαβόντες τὸ ἱκανόν, a term of the Roman law, satis accipere; which answers to satisfactio, ἱκανοδοσία—and thus satisfacere, ἱκανὸν ποιῆσαι in Mark xv. 15. Grotius. So Michaelis.

V. 11.—*more noble*] The commentators here wander to the noble birth of the Jews, the offspring of Abraham. But the term is plainly used as a metaphor. They were, say the Greek fathers, ἐπιεικέστεροι, more impartial; they thought patiently, meditated, and inquired diligently on the subject; they were

ἐνθεότεροι, *more apt* towards the kingdom of God; they were more prepared or marshalled, τεταγμένοι, towards eternal life. John vii. 17. In Gloss. εὐγενής, ingenuus. "It is, says Plutarch, the opinion of these philosophers (of whom he is speaking) that virtue, ἀρετὴ, may be taught, if an ingenuous disposition, ἔχουσιν μὲν ἀρχὴν τὴν εὐγενεῖαν, be improved and perfected by instruction." Plut. in Hom. Quæst. Grotius. To the same purpose Zeno. Φύσις δὲ εὐγενής μετρίαν ἀσκησιν προλαβοῦσα—ῥαδίως ἔρχεται πρὸς τὴν τελείαν ἀνάληψιν τῆς ἀρετῆς. Zeno, Ep. ad Antigon. apud Diog. Laert. l. viii. §. 8. Quis generosus? Ad virtutem benè à naturâ compositus. Seneca. Ep. xlv. Le Clerc.

V. 14.—*to go as it were to the sea:*] ὡς ἐπὶ θαλάσσαν. He was brought to the sea-coast, as intending to sail, and the rumour spread, whilst he hastened by land to Athens. Grotius. But Raphelius having proved, that the words mean,—“to go towards the sea,”—and no planting of the Gospel, or conversions, appearing to have taken place in the cities between Beræa or Thessalonica and Athens, it is thought by some commentators, that he might go by sea to that city. Benson.

V. 16.—*given to idolatry.*] Each heathen god had its image; “to be devoted to the gods,” was termed by Christians “to be devoted to idols.” κατείδωλον is a word formed by St. Luke in a manner similar to καταθεός, which is explained by Pollux, as λατρεύων θεοῖς. Grotius. That the Athenians were addicted beyond other nations to the superstitious worship of their heathen Deities, appears abundantly from the testimony of the ancients. As Pausanias, Attic. c. 17, 24. Xenoph. de Rep. Athen. p. 700. Strabo, l. 10. p. 325. Cicero de Rep. Aruspici. “So that, it was more easy,”

said the satirist Petronius. "to find there a God, than a man." Whitby, and particularly Hammond.

V. 18.—*Epicureans, and of the Stoics,*] The Epicureans held that the world was made, not by God, but by a conflux of atoms; nor did they own the providence of God, or think he had any care of mankind: neither did they allow of a resurrection. The Stoics held the world to be a God, (or rather, that God was the soul of the material world,) and that matter was eternal, and all things subject to fate. Diog. Laert. l. xx. Whitby. Thus Seneca;—*Male valeo? pars fati est.—damna, vulnera, labores, metus, incurrerunt? debuit fieri; decernuntur ista, non accidunt.* Ep. 96. Yet the Stoics spoke at other times elegantly and respectfully of their gods. *Primus est Deorum cultus, deos credere; deinde, reddere illis majestatem suam, reddere bonitatem, sine quâ nulla majestas est. Scire illos esse, qui præsent mundo, qui universa vi sua temperant, qui humani generis tutelam gerunt, interdum curiosi singulorum. Vis deos propitiare? bonus esto. Satis illos coluit, quisquis imitatus est.* Seneca.

V. 18.—*encountered him.*] *συνέβαλλον αὐτῷ.* as Luke xiv. 31. a phrase of Polybius, whom St. Luke often imitated, quem sequi amat Lucas. Grotius.

V. 18.—*What will this babbler say?*] *σπερμολόγος.* A bird, wont to be in the streets, picking up seeds (Scholiast. in Aristophan. Aves.); hence applied to idle loiterers in the market or forum, supporting themselves by the fruits left on altars, and such dishonest gains; or to other mean persons. (Ecumenius. Phavorin. Suidas. Eustathius in Odys. E. Grotius. Hammond. Eustathius gives two senses of the word, which lead to the application of it to St. Paul. 1. He held disputations in the forum or market. 2. He pretended to new systems of divinity, but the Athenians applied the term to those who boasted of their

learning, whilst uttering false and ill-grounded opinions. (See the quotation from Eustathius in Grotius.) Whitby.

V. 18.—*Jesus, and the resurrection.*] Chrysostom supposed that these were the two strange Gods; and that they transformed, ἀνάστασις, the resurrection, into a deity. Thus Αἰδώς καὶ Φήμη, ‘Modesty and Fame’ were goddesses. Pausan. Attic. l. i. c. 1. Hammond and Doddridge. Rather; he preached Jesus, and the resurrection of Him, or of the dead by Him, which included all power on heaven and in earth, as v. 31. Grotius. Whitby.

V. 19.—*Areopagus,*] The place of judicature, where murders and all important causes, civil and criminal, were judged;—from πάγος, a rock or hill, and Ἄρης, Mars, as implying murders by the sword. They took cognizance of affairs of religion; and Anaxagoras, for asserting the sun, which they deemed a God, to be a fire-stone, or dense mass of fire; Diagoras, as a derider of the Gods; Protagoras, as having written against their Deities; and Socrates had been condemned to death or banishment by them. Joseph. contr. Appion. l. ii. Hammond. Yet St. Paul was only led to the place, as frequented by the senators and most learned men of the city; for he addressed them only as such—“Ye Men of Athens”—and one of them was converted, v. 22, 34. Grotius. Whitby.

V. 21.—*some new thing.*] τι καινότερον—the usual phrase; the comparative for the positive. Thus Plato;—τι καινότερον ὡς Σώκρατες; and thus Demosthenes describing this love of novelty at Athens—τι νεώτερον. Philippic. iv. Grotius.

V. 22.—*too superstitious.*] δεισιδαιμονία, is a fear of

the Gods, taken either in a favourable or culpable sense. Numerous instances of both from the classics may be seen in Hammond. Here it appears to be in a favourable sense, as praising the attachment of the Athenians to religious observances, under the hopes of gaining their attention the more willingly to higher and more perfect notions of it. Grotius; who shows from Joseph. contr. Appion, l. ii. that they were distinguished as, *εὐσεβεστάτους τῶν Ἑλλήνων*. And thus refers to Sophocl. *Œdip. Colon.* Lycurgus Or. adv. Leocrat. Pausan. l. i. and Philostratus iv.

V. 23.—*to the unknown God*] It appears clearly from Lucian in Philopatr. who adjures him thus ;—*τὸν ἄγνωστον ἐν Ἀθηναῖς*,—that there was an altar at Athens (inscribed in the singular) “To the unknown God.” On a plague at Athens, we are told that Epimenides advised many sheep to be permitted to go about in the city; and where they lay down, they were sacrificed, *προσέκοντι Θεῷ*—To the God, to whom the removal of the plague belonged.—Hence altars to unknown deities. Diog. Laert. in vit. Epimen. Beza. Grotius. Hammond. Or the heathen deity, Pan, as expressive of *τὸ πᾶν*, the whole, was worshipped under this inscription at Athens. Whitby. Or the true God, Jehovah, might be thus adored. Witsius and Heinsius. See Doddridge; who observes, there is no ancient authority for this conjecture.

V. 23.—*him declare I unto you*] The name of Jehovah was unknown to the Gentiles, and unpronounced, through veneration of it, by the Jews. Thus Lucan.

—et dedita sacris
Incerti Judæa Dei. L. ii. 593.

Dion Cassius terms the God of the Jews *ἄρρητον καὶ ἀειδῆ*, and he is described even by the Samaritans,
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Epist. ad Antioch. Epiphan. as ἀνώνυμον. This oration of the apostle's, with the speech at xiv. 15. are perfect models of skill in leading idolaters to a due sense of the truth. Grotius.

V. 25.—*life, and breath,*] The breath of life, ἐν διαβροίν, as appears from Gen. ii. 7. Grotius.

V. 27.—*That they should seek the Lord,*] This world was framed so as to contain full evidence of God's wisdom and power, and to enable men, by the contemplation of it, to seek and to find the Deity. To seek Him so as to worship Him; to find Him, so as to obtain grace and favour from him. Deut. iv. 29. 2 Chron. xv. 2. Sinners cannot thus seek, or hope to find God; unless they can expect to receive benefit from Him;—to find Him merciful, in the pardon of their sins on repentance. And hence propitiatory sacrifices in all nations, even from the beginning. How this depends on the knowledge, that God is the maker of heaven and earth, is deduced as follows. 1. That, which made all things, must be itself unmade or eternal; and must have power over all things, or be almighty. 2. He must have power to govern or dispose of all things; and his creatures must depend entirely on Him. 3. This Being, who made all things in such excellent order and dependance on each other, in such constant and unchangeable vicissitudes, endowed with such faculties, adapted to such ends and uses, must have infinite wisdom. 4. He, who hath made all things in their seasons productive of good to his creatures, must be good to all, “and his tender mercies over all his works.” 5. If thus bounteous and good in providing for the body, He must have made some provision for the soul, the better part, and derived especially from Him. And this provision to lapsed and sinful creatures must be the being capable.

of finding mercy with Him (by his appointed means through Christ) when they turn from their iniquity. Whitby.

V. 28.—*in him we live, and move,*] referring probably to an old Iambic.

Ζῶμεν δ' ἐν αὐτῷ θνητὰ, καὶ κινούμεθα,
καὶ ἔσμεν,—

Hammond.

This Iambic, says Le Clerc, may have been made by a Christian; but many of the ancients had before expressed themselves to the same purpose. Gataker ad Anton. l. iv. §. 23. Doddridge.

V. 28.—*we are also his offspring.*] τοῦ γὰρ καὶ γένος ἔσμεν,—This is known to be a line from Aratus, who lived 300 A. C. a poet of Cilicia, the native country of St. Paul. It is also found in the hymn of Cleanthes to Jupiter, as the supreme God. For this hymn see Hen. Stephan. Poes. Philos. p. 49. or Cudworth's Intellect. System. b. i. c. 4. p. 432. Doddridge.

V. 30.—*God winked at,*] ὑπεριδὼν, overlooked; in the sense of כָּלַץ, Deut. xxii. 1, 3, 4. God is said to have forborn to see idolatry; because He did not publish a strong decree against it throughout the world till the time of the Gospel. Grotius. Not that they were free from any obligation to worship the true God; the tenor of the Apostle's reasoning here, and Acts xiv. 17. and Rom. i. 19, 20. showing clearly, that "He left not himself without witness¹" in the visible things of the creation to that effect. Whitby, Additions.

V. 34.—*Dionysius the Areopagite,*] The members

¹ See Annotations on the Epistles, Rom. i. 20. 1 Cor. i. 21.

of this court, which was termed, *σεμνότατον δικαστήριον*, sanctissimum concilium, Val. Max. l. ii. 6. viii. 1. throughout Greece, were of the first class of citizens, and distinguished for their gravity, wisdom, and authority. Grotius et Poli Synops.

CHAP. XVIII.

V. 2.—*Aquila,—with his wife Priscilla;*] Aquila and Priscilla were the hosts of St. Paul at Corinth, accompanied him to Asia, v. 18. were settled for some time at Ephesus, v. 26. were there when he wrote his first Ep. to the Corinthians, 1 Cor. xvi. 19. and were again returned to Rome, before he wrote his Epistle to the Romans, Rom. xvi. 3. It appears also by the last-mentioned text, that, though converted Jews, they supported St. Paul in his controversy against that nation, in favour of the Gentiles; and this coincidence between the Acts and the Epistles in regard to them, is made an argument of weight by Dr. Paley in favour of the reality of both. Paley. *Horæ Paulin.* c. ii. No. ii. p. 34.

V. 2.—*Claudius had commanded*] There is no time affixed to this edict in Suetonius, who alone mentions it, as Michaelis observes, but it is generally allotted to A. D. 54. See Chron. Acts supra. And thus Whitby, in the twelfth year of Claudius, on an idea, that it

arose from a sedition in Judæa, mentioned by Tacitus, Annal. xii. and by Josephus, B. J. l. ii. c. xx. but this seems very doubtful. Grotius concludes by the silence of Josephus, that the edict was not of long continuance; as he does also from the last chapters of the Acts, where it is apparent the Jews were numerous at Rome. Or the edict being from the emperor, and not from the senate, ceased with his life, or A. D. 54. Benson. Suetonius mentions the tumult of the Jews, impulsore Chresto, by which was clearly expressed the hopes of a Christ or Messiah; in expectation of which the Jews were induced to rise; and Claudius might apprehend it was a person then living out of Rome. The Christians were very peaceable subjects, and at that time neither numerous nor powerful enough to make opposition. The decree was soon repealed; for Aquila was already returned, when St. Paul wrote to the Romans. Michaelis v. iv. c. xvi. §. 5. p. 100.

V. 5.—*when Silas and Timotheus*] They were left at Beræa, and directed to follow him, xvii. 14, 15. and Timothy joined him at Athens, and thence was sent back to Thessalonica, 1 Thess. iii. 2, 5, 6. he now appears to have returned with Silas from Macedonia. Doddridge.

V. 5.—*was pressed in spirit,*] The tidings brought by them of the great proficiency and piety of the Macedonian churches, 1 Thess. iii. 6. appear to have incited him, and made him more earnest to gain the Jews at Corinth. Lightfoot.

V. 6.—*I will go unto the Gentiles.*] This does not imply an entire renunciation of the Jews; for by comparing the similar passages, we find that the apostle only declared he would no longer preach to the Jews of that place. Thus he denounced his intentions to the Jews

at Antioch in Pisidia, xiii. 46. Yet in the next adjoining city of Iconium he entered into the synagogue, and preached, xiii. 51. xiv. 1. Whitby.

V. 10.—*much people in this city*] Not under an absolute decree of election for life, but many who should believe, and be converted to Christianity; as John x. 16. Whitby.

V. 12.—*when Gallio was the deputy of Achaia,*] Ἀνθύπατος is, properly, proconsul. Gallio was the brother of Seneca, the moral writer, and tutor of Nero. His name, Novatus, till adopted by Junius Gallio. He is mentioned by Statius, and is the brother spoken of by Seneca, as having attained honours in an epistle to his mother about this period. He is also praised by him for great mildness of disposition. Præfat. ad Nat. Quæst. l. iv. Achaia was a proconsular province under Augustus. Tiberius annexed Macedonia, and reserved it, as Cæsarian. Claudius restored it to the senate, or again made it proconsular. Suet. Claud. c. xxv. Dio. l. x. Grotius. Gallio is praised for the distinction he made between crimes, or offences against the state, and questions of the law of Moses, and “of a word or names,” i. e. whether Jesus were the Messiah; which were not properly in his province. Grotius. So Benson. Doddridge.

V. 14.—*a matter of wrong,*] παδούργημα is properly false testimony, as fabrication of a forged will, (Plutarch,) falsimonium, as παδιουργία, falsum, in Glossario. Grotius ad c. xiii. 10.

V. 17.—*beat him before the judgment-seat.*] Rather, in going from the judgment-seat, as they found the proconsul disapproved of his accusation of St. Paul. Grotius. The word used is not μαστιγῶν or παρδίζω,

but *κόττω*, which has a more general sense of any small violence. Doddridge.

From Corinth, by the general consent of the commentators, the 1st and 2d Epistle to the Thessalonians; and in the opinion of Michaelis, the Epistle to Titus, are supposed to have been written.

Of the two Epistles to the Thessalonians.

The majority of the church at Thessalonica consisted of native heathens, formerly idolaters; and when the Jews, jealous of their privileges, raised a tumult, and drove St. Paul to Beræa, and thence to Athens, Timothy and Silas were left at Beræa; and on their both (or at least Timothy's) joining Paul at Athens (for 1 Thess. iii. 2. it is implied that only Timothy came to that city; "we thought it good to be left at Athens *alone*, and sent Timothy to establish you.") he was sent back to Thessalonica; and, Paul having left Athens, he joined the apostle on his return at Corinth, v. 5. of this chapter. Now this return being mentioned in the epistle, 1 Thess. iii. 6. it is plain that the epistle was written from Corinth. And probably at the latter part of his abode there, after he had made many excursions thence; in all which he appears to have heard of their praise in

receiving the gospel. 1 Thess. i. 7, 8, 9. And one of these was perhaps into the isle of Crete. But moreover; he wished to have revisited them several times, or, "once and again," 1 Thess. ii. 17, 18. The epistle was therefore written neither soon after St. Paul's arrival, nor even soon after that of Timothy. All determinations of the year of any date are precarious. If the epistle to the Galatians was written A. D. 49. this was about the year 51.

The reasonings of Michaelis on the subject of these epistles are novel and ingenious.

The three first chapters of the first epistle are engaged in establishing their reliance on the Gospel which he preached. It appears moreover, that the Thessalonians imagined, that the day of judgment was not far distant, and would happen in the age in which they lived. Further; from some strange notions of the Millennium, they extremely regretted the death of their friends, whom they supposed to be deprived of the privileges to be enjoyed by those yet alive, and on earth at its commencement. The apostle combats this error in the latter part of the fourth chapter. This expectation and uneasiness were increased by some false prophecies, and a calculation, λόγος, noticed in the second epistle, ii. 2. The meaning of this calculation seems to be as follows. The Jews expected a temporal kingdom of the Messiah, of which the sabbath was a type. And as the creation was formed in six days, and the day of rest was on the seventh; they concluded it would take place at the end of the sixth Millennium (a day for a thousand years) from the creation of the world. And yet it might commence sooner. For as the most devout Jews began their sabbath several hours before sun-set, the Deity might begin the great sabbath several hours, or centuries, before the six thousand years were expired. It is true, that by the chronology of the He-

brew Bible, the end of the sixth Millennium was far removed. But in the Septuagint, the number of years in the fifth and eleventh chapters of Genesis advances the duration of the world, in the time of St. Paul, far into the sixth Millennium. And the very uncertainty, which attended the calculation, gave greater scope to the imagination of enthusiasts. And, if the world had really existed above 5500 years, they had some ground for concluding, on their principles, the grand Millennium was not far distant.

The second epistle was occasioned by the same motives, and written very soon after the first. The apostle shows, from some prophecies of the O. Test. not then fulfilled, that the day of judgment was not so soon to be expected; and cautions the Thessalonians against idleness and irregularity. Michaelis, v. iv. c. xii. §. 1, 2. p. 23.

Of the Epistle to Titus.

That St. Paul had preached the gospel in Crete, not long before he wrote this epistle, is evident from i. 5. of its contents. Now as this voyage to Crete is not mentioned in the Acts, the time can only be determined by a comparison of the circumstances in the epistle with the general knowledge of St. Paul's travels. Hence commentators differ greatly on the sub-

ject. Of three opinions, this seems the most probable.

St. Paul says to Titus, iii. 12. "When I shall send Artemas to thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter." As there are several cities of this name, if we knew what Nicopolis St. Paul meant, the date of the epistle would be decided. For he must have been in or near the city, when he directed Titus to come to it, or Titus could not have known what Nicopolis he was to visit.

The Greek subscription to the epistle is, "from Nicopolis of Macedonia;" but this is certainly a mistake; for by this is meant, Nicopolis on the river Nessus in Thrace; and built by the Emperor Trajan after this period. Further; St. Paul, when he wrote, was just returned from a voyage; therefore the city must have been not far from the sea; hence it could not have been Nicopolis ad Hæmum, or ad Istrum, though so imagined by Theophylact.—Still less—the Nicopolis in Armenia, or any other in the middle of Asia Minor. Neither might it be the Nicopolis in Egypt, near Alexandria. His residence in that case would have been probably in Alexandria itself. The most celebrated city of this name lay in Epirus, opposite the promontory of Actium, and was built by Augustus on his victory over Antony. This appears to be the Nicopolis here intended.

The Acts are indeed equally silent on St. Paul's visit to Nicopolis. And many have supposed, that both events took place after the close of that history. But the time between his first and second imprisonment at Rome scarcely admits of it. He was released from the first in the beginning of the year 65, in A.D. 66 he was beheaded, and was already returned to Rome before winter, as in August. In the interval he travelled to Philippi, into Asia Minor, to Colosse,

and to Jerusalem. There is hardly any time for a voyage into Crete; at least before the winter of A.D. 65. Tit. iii. 12.

It is certain, that St. Paul made many voyages before the close of the history of the Acts, when Luke was not with him, and which he has not recorded. As 2 Cor. xi. 25. an epistle written soon after his departure from Ephesus, Acts xx. 1. It is probable, that this Epistle to Titus was written before that second Epistle to the Corinthians.

St. Paul spent a year and a half at Corinth, Acts xviii. 11. and three years at Ephesus. If we are hence to suppose, that four years and a half were devoted to those two cities alone, the assertion, 2 Cor. xi. 25. is irreconcilable with St. Luke's narrative. But, that the apostle did make an excursion during this interval, and returned to Corinth, appears from 2 Cor. xii. 14. xiii. 1. where he terms the third time, what we usually call his second visit.

If then St. Paul's voyage to Crete was from Corinth, the Nicopolis, where he passed the winter, and expected Titus, was certainly that in Epirus. It is true, that in returning from Crete, Epirus lay out of his way; but he might have been driven there by a storm; and perhaps suffered one of the three shipwrecks he has mentioned. In this case, he would have passed the winter in that city, and "preached the Gospel," as he says, Rom. xv. 19. "round about unto Illyricum," previous to his coming to Corinth the second time, when he wrote the Epistle to the Romans.

That Apollos took part in the conversion of the Cretans agrees with this hypothesis; for Apollos appears to have come from Ephesus to Corinth, before St. Paul left that city. Acts xviii. 24.—xix. 1.

It is most probable, therefore, that St. Paul's voyage to Crete, his stay in Nicopolis, and his Epistle to

Titus, all belong to this period. The two other opinions, and the objections to them, may be seen in Michaelis.

The Epistle to Titus might be called an Epistle to the Cretans: for the design seems to be, to put into his hands an order, which he might lay before the Cretans, and appeal to, in his making appointments to the episcopal office. Michaelis, v. iv. c. xiii. §. 1—3. p. 29.

V. 18.—*for he had a vow.*] Generally esteemed to be the vow of a Nazarite, as in Num. vi. which was either for life, or for a stated time of separation. Some suppose it was made by Aquila, and not by St. Paul; and the words will bear that construction. But Whitby remarks, that Aquila staid at Ephesus, and did not go up to Jerusalem. Salmasius has observed, that it could not be the vow of a Nazarite, for then the hair must have been burnt in the temple, Num. vi. 18. Hence it is concluded, that the vow was only a general expression of gratitude to the divine goodness for preservation in imminent dangers. But it should seem, by Acts xxi. 23—27. that the usage of making the vow of a Nazarite was not unfrequent in that age; and the head might have been shaved, on touching a dead body, &c. Num. vi. 9. and great allowance was made as to appearing at Jerusalem from a distant country. See Doddridge. Grotius.

V. 22.—*and gone up,*] to Jerusalem; which is always implied by this expression in Judæa; as John vii. 8, 10. xii. 20. Grotius. Whitby.

V. 22.—*he went down to Antioch.*] Here ended the second apostolic journey of St. Paul.

V. 27.—*which had believed through grace:*] διὰ χάριτος may refer either to πέπιστευκόσι, or to συνεβόλητο, and the sense is good in either case. Beza. He helped them who had believed, through the grace of the Spirit which he possessed. Grotius. Or, he helped them, who through the grace of God had believed. Whitby.—Or, who through the Gospel had believed. Hammond.

CHAP. XIX.

V. 1.—*while Apollos*] τὸν Ἀπολλῶ is the ancient accusative case of the fourth declension; thus Theocritus—ἡ Ἀθὼ ἡ Ποδόπην—and Livy, Montem Atho. Grotius.

V. 2.—*the Holy Ghost, since ye believed?*] The inquiry of the Apostle is; Have ye, since ye believed that Jesus was the Christ (though not yet baptized) received the gifts of prophecy, or other endowments of the Holy Ghost? They answer; they did not even know that such gifts were imparted. The Jewish idea of the influence of the Holy Spirit, was the gift of prophecy, which had now ceased for about 400 years, and which was not to be bestowed till Jesus was glorified, Acts ii. 33. John vii. 39.

(Grotius.) They had probably left Judæa, as Apollos had also done, before the day of Pentecost. They were now baptized by St. Paul, v. 5. For these are the words of Luke, not of St. Paul himself, describing the proceedings of the Baptist. (Grotius.) Thus St. Peter had said to the multitudes, Acts ii. 38.—“be ye baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost.” But numbers of those, to whom St. Peter thus spoke, must have already partaken of John’s baptism. And so far were some of those baptized by John from believing in Jesus, that they mused, if John were not the Christ, Luke iii. 15. John i. 25. And our Lord forbade his apostles even to say, that he was the Christ, till the resurrection, which could have been of no effect, if John baptized in the name of Jesus. It was after the imposition of the apostles’ hands, that these men spake with tongues, and prophesied; and were thus fitted for the office of teachers. Whitby.

V. 10.—*by the space of two years;*] In Acts xx. 31. the apostle says, that by the space of three years, he preached at Ephesus. Grotius and Whitby hold, that these three years are to be reckoned from his first coming to Ephesus, xviii. 19. that he does not specify his being in any other city; and that when it is said here, “so that all Asia heard the word,”—it arose from the concourse, that on a religious account continually assembled in that city. The Jews also from different parts of Asia were induced by commerce, or obliged by the courts of judicature to frequent it. Other commentators apprehend, that as only two years with three months in the synagogue, are here mentioned, the remaining three quarters of a year was partly engaged in a progress through the neighbouring provinces. Lightfoot. Doddridge.

V. 12.—*handkerchiefs*] σουδάρια, lat. sudarium, handkerchiefs used in removing perspiration; or veils for the head, of the same shape and name. σιμικίνθια, lat. semicinctium; a cloth or sash girt half round the waist. Suidas explains it by φακιώλια, or fasciolæ, drawers; and so Calmet; or by ζωνάρια. An apron, such as worn by mechanics, may not be improper. Grotius. Hammond.

V. 13.—*exorcists*,] Such are mentioned in Josephus, Ant. L. i. c. 2. and B. J. L. vii. c. 23, who, by incantations learnt from Solomon, expelled evil spirits; and this in the presence of Vespasian, and his officers. Whitby. See note on Matt. xii. 27. supra.

V. 19.—*curious arts*,] περίεργα, are magical arts, to which Ephesus was addicted more than any other city; as is abundantly shown by Grotius ad loc.; so that the words used in sorcery and incantments of Demons were styled Ἐφέσια γράμματα, Ephesian letters. Plutarch in Vita Alex. Clem. Alex. Strom. i. et v. Grotius. Whitby. The books were called by the Greek fathers, γοητικάς βιβλίους, books of incantation. Grotius.

V. 19.—*fifty thousand pieces of silver*.] ἀργύριον is used generally in the O. Test. LXX. for the shekel, in value, about 2s. 6d. or the total, 6250l., as Num. vii. 85. Deut. xxii. 19. 2 Kings xv. 20. Grotius. If it means the Attic drachma as more frequently used by the Greeks, at 9d. each; the sum will be 1875l. Doddridge.

Of the First Epistle to the Corinthians.

The two Epistles to the Corinthians appear to have been written five or six years after the Second Epistle to the Thessalonians, which was written at Corinth, as may be seen above in the notes on the last chapter. At Corinth he resided a year and a half, xviii. 1. then departed into Asia, and visited Ephesus, Jerusalem, and Antioch; after which, passing through Galatia and Phrygia, he returned to Ephesus, xviii. 18—23. xix. 1. where he remained three years, xx. 31.

At the close of this residence at Ephesus he wrote his First Epistle to the Corinthians; as appears from his saying, xvi. 8. "I will tarry at Ephesus until Pentecost;" and the Epistle was written only at the preceding Easter by the expression of "Ye are unleavened," &c. ch. v. 7. or, "Ye are now celebrating the feast of unleavened bread." And this, says Dr. Paley, is confirmed by his saying, v. 6. "and it may be, that I will abide, yea, and winter with you." This winter was that next ensuing the date of the Epistle; yet it was subsequent to the ensuing Pentecost. The Epistle then was written before Pentecost, yet after winter. Hor. Paul. c. iii. No. xii. p. 96. Now this departure from Ephesus was about the year 57; which fixes the date of the Epistle.

In the Greek subscription to the Epistle it is said to have been written from Philippi, contrary to St. Paul's own declaration, as above. This mistake arose from xvi. 5. where *διέρχουμαι* was understood

to mean, I am *now* travelling through, &c.—instead of what it evidently denotes, “my route is through Macedonia.”

The principal points in the First Epistle to the Corinthians relate to the divisions in that church, and the opposition of one or more false teachers,—to iv. 21.—and also to great irregularities in the conduct of some of their members,—to vii. 40.—to which are added regulations in their worship—to xi. 1. and strictures on their unusual dress while prophesying, to xi. 17.—and on their abuse of the extraordinary gifts of the Holy Ghost, to xiv. 40.—with a splendid vindication and description of the resurrection of the dead. xv. 1—58.

V. 24.—*silver shrines*] Small silver models of the Temple with the Goddess within it. Such Pliny mentions of the Venus of Cnidus, l. xxxvi. 5. Polybius terms them *Naïdia*. Dion Νεώς μικροῦς, and the interpreter of Aristotle calls the makers of them *ναοποιούς*, as Salmasius had observed, on Solinus. Grotius. Hammond.

V. 27.—*the great goddess Diana*] Diana had a temple at Ephesus before the time of Bacchus and the Amazons. Tacit. Annal. III. 61. The Temple was rebuilt and enlarged by all the cities of Asia. Liv. l. i. Thus

Ἡ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις οἶκον ἐν ᾧ
Κοραὶ σε Λύδων μεγάλως σεβοῦσιν. Aristoph.

Grotius.

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V. 29.—*Gaius and Aristarchus,*] Gaius of Derbe, now from Thessalonica, xx. 4. Aristarchus also mentioned xx. 4. xxvii. 2. Coloss. iv. 10. Philem. 24. Grotius.

V. 29.—*rushed—into the theatre.*] The usual place of concourse, as appears from Diod. Siculus, L. xvi. Plutarch, Arato; and others. Grotius. Thus Doddridge from Raphael. in Xenoph. p. 177. And thus Wetstein ad loc. referring to various authors.

Yet with Hammond and Whitby, the Ἀσιάρχαι, v. 31. being superior officers, and priests, presiding at the public games, and having sent to Paul not to adventure himself into the theatre, Doddridge thinks the games were then celebrating; and Whitby inclines to the idea that the populace were eager to throw Gaius and Aristarchus to the wild beasts, at least that this was the danger to Paul, of which he was warned by them to beware. Hammond. Whitby. But the first seems the more probable explanation.

V. 31.—*chief of Asia,*] Ἀσιάρχαι. In Rome the pontifices or chief priests presided at the public games; in the provinces, the priests or magistrates presided, and were called Asiarchæ, Syriarchæ, Bithyniarchæ, from the name of each province. Whitby from Salmasius Exercit. p. 865. and Vales. H. Eccl. L. iv. c. 19.

V. 35.—*the town-clerk*]—The public scribe or secretary; γραμματεὺς. the officer, whose employment was to read the γράμματα, or writings, that were connected with public business; as the scholiast on Thucydides describes his office. Grotius.

V. 35.—*is a worshipper*] Entirely devoted to the Goddess, in the manner of a νεώτερος, a priest or attendant in her temple to beautify and adorn it; as Julius Pollux and the grammarians explain the word. Whitby. Grotius.

V. 38.—*the law is open,*] ἀγοραῖοι (sub. ἡμέραι), there are appointed days, when the proconsul and his deputy attend the courts. Grotius.

V. 39.—*a lawful assembly.*] This ἐννομος ἐκκλησία is contrasted with the present confused assembly of v. 32. συγκεχυμένη, similar to the ἐκκλησίαν παμμιγῇ καὶ ἄτακτον of Plutarch in Phocion. Grotius ad v. 32.

V. 40.—*of this concourse.*] It was a law of the Romans;—qui cœtum et concursum fecerit, capite puniatur.

CHAP. XX. V. 1.

Of the Second Epistle to the Corinthians.

The former Epistle to the Corinthians produced different effects. The irregularities were amended, and they showed strong marks of repentance. But the false teacher retained his party, which even denied St. Paul's apostolical ministry. 2 Cor. x. xi. xii. It is the opinion of Michaelis, after that of Locke, that this party had only one leader; he being often spoken of in the singular number, as 2 Cor. x. 10, 11. and especially xi. 4. and from v. 13, 14. of that chapter, he appears to have been of a bad character; and no other than the person, with whom St. Paul had to contend on the doctrine of the resurrection. The apostle even probably alluded to him, at 1 Cor. xvi. 22.

Such was the state of the Corinthian church, when St. Paul, on departing from Ephesus, visited Macedonia, Acts xx. 1. and 2 Cor. vii. 5, 6, 7. received from Titus, whom he had sent to Corinth, the account of their amendment.

About this time, A. D. 58. he wrote his second Epistle, as appears from 2 Cor. viii. 1—7. He sent it by Titus. And the Greek subscription mentions that he sent Luke with Titus; which is grounded on 2 Cor. viii. 18. but this is conjectural and difficult to be reconciled with Acts xx. 3—16. (and so Lightfoot.)

Of the effects, which this second Epistle produced, we have no circumstantial accounts; for the journey which St. Paul took to Corinth, after he had written this Epistle, St. Luke has mentioned only in a few words, Acts xx. 2, 3. We know, however, that he was there after his writing of this Epistle; and that the contributions were brought to him there for the poor brethren at Jerusalem, Rom. xv. 26. and staying there several months, he sent salutations from some of the principal members of that church to the Romans, xvi. 22, 23. And when Clement wrote his Epistle to the Corinthians, St. Paul was considered by them as a divine apostle.

Of the First Epistle to Timothy.

About the same time that St. Paul wrote his Second Epistle to the Corinthians, or rather a short time before it, he wrote his First Epistle to Timothy; as

Benson has shown, and to which opinion Lardner accedes. Pearson, Le Clerc, Mill, and other critics maintain it was written A. D. 65, after St. Paul's first imprisonment at Rome, and he had again visited Ephesus.

This is not easy to be reconciled with St. Paul's inspiration; for when he took leave of the elders at Ephesus, A. D. 58. he assured them, they should see his face no more, Acts xx. 25. Yet when this Epistle was written, 1 Tim. i. 3. he had left Timothy at Ephesus only a short time before.

Dr. Benson argues; 1. That from the third chapter of the Epistle it appears plainly, that no bishops had been then appointed at Ephesus. St. Paul instructs Timothy in the choice, as of an appointment to a new office, and "hopes to return to him shortly." But it is not probable the apostle suffered a community to be long without governors. Now he departed from Ephesus when he travelled into Macedonia, Acts xx. 1. and we see from v. 17, 28. that on his return bishops had been appointed. Consequently this epistle must have been written at the beginning of his journey; for Timothy soon left Ephesus, and was at Corinth with Paul, Acts xx. 4. He even joined him in Macedonia, for the 2 Ep. Cor. written in Macedonia was in the joint names of Paul and Timothy. This Epistle therefore was written a short time before the second to the Corinthians.

2. Dr. Benson shows, that Timothy, on the writing this Epistle, was in danger of being "despised for his youth," 1 Tim. iv. 12. But he became an associate of Paul at Lystra, Acts xvi. 1. so early as A. D. 50. He must then have been as an assistant in the Gospel, at least twenty years of age. If this Epistle was written A. D. 65. he must have been of the age of 35 years; and had not been less than 15 years a preacher of the Gospel. He could not in

that case have been despised for his youth ; though he might before he had reached his 27th year.

This Epistle was written therefore from Macedonia, Acts xx. 1. but the town is uncertain. The intent, like that of Titus, was as much to furnish Timothy with a document to lay before the Ephesians, and to show the full powers with which he was invested, as for his own instruction.

This Epistle, with those of the Ephesians and the Colossians, are all opposed to the errors of the Essenes, and have a striking affinity to each other. The Essenes took their rise from the oriental or Gnostic philosophy ; but being a Jewish sect, their religion preserved them from many of its speculative errors relative to the Supreme Being. In all three Epistles, the apostle shows the superiority of Christ to the angels ; and warns them against the worship of them. He censures the observation of sabbaths, rebukes those who forbid marriage, who deliver commandments of men concerning meats, and prohibit them. He permits Timothy to drink wine, blames those who abstain from nourishing their bodies, and enjoins various bodily exercises. He cautions his readers against persons, who assume a great appearance of wisdom and virtue. Further ; he delivers Hymenæus over to Satan, because he pretended that there was no resurrection of the body. Lastly, the very words, which Philo has used in describing the tenets of the Essenes, are for the most part retained by St. Paul. It is manifest therefore, that the apostle wrote with a view of confuting this sect. The only objection is, that it is commonly supposed, that the Essenes always lived in deserts and not in towns. But this is a mistake. Josephus is express, that they had not one particular abode or town of their own, but that numbers of them resided in every city, πόλεις. Bell. Jud. L. ii. c. 12. (This is not meant to exclude the idea, that

many also lived in deserts or retired places.) See note on Matt. iii. 7. *supra*. Michaelis. V. iv. c. xv. §. i. ii. iii. p. 75.

V. 2, 3.—*he came into Greece, and there abode three months.*] St. Paul, it appears, on his leaving Ephesus, went into Macedonia, and after his writing two epistles there, the one to Timothy at Ephesus; the other to Corinth by Titus, and had gone through the various cities in those parts where he had previously planted the Gospel, from Philippi it may be supposed to Beræa, and used much exhortation, “he came into Greece, and abode there,” probably at Corinth, “three months.”

Of the Epistle to the Romans.

The Epistle to the Romans, says Michaelis, was written after St. Paul's arrival at Corinth, and when he was preparing to go to Jerusalem with the supplies, which had been collected in Macedonia, and in that city. Rom. xv. 25—27. It was written therefore toward the end of the year 58. The journey of Phœbe from Corinth to Rome, Rom. xvi. 1, 2. afforded St. Paul an opportunity of writing to the Roman Christians; but the motive was his duty as an apostle of the Gentiles, to instruct in the principal

doctrines of Christianity, the Roman community, which had been hitherto visited by no apostle. It was the custom of the Jews to corrupt the gospel of Christ by various additions, by which its principal truths were in great danger of misrepresentation.

The erroneous opinions of the Jews, that are opposed in this Epistle, relate to their notions of justification; of the election of their nation; and of their obedience to the Roman power. These errors were not common to the whole nation, but chiefly maintained by the most zealous among the Pharisees, especially if attached to Judas Galilæus.

In regard to justification, it is first to be observed, that no Jew whatever maintained that he could be justified by a perfect obedience to the Law. They held unanimously that no man was exempt from sin. This therefore could not be the doctrine combated by St. Paul. Nor could they hold, that subsequent piety would atone for former sins:—a very untenable position;—for they knew, that God had appointed sacrifice for sins.

I. The Jews assigned three grounds of justification.

1. The piety and merits of their ancestors, and the covenant with Abraham, Isaac, and Jacob; in which, as he had promised to bless their posterity, it was thought that this covenant obliged him to forgive their sins. St. Paul confutes this error in c. ix. showing that God's promises were only made to the faithful descendants of Abraham; and the latter part of c. v. confirming his assertion at iii. 29, 30. that God was equally the God of the Jews and the Gentiles; and that the covenant broken by their common father Adam, should be restored to both by the head of the new covenant,—Christ.

2. The Jews assigned towards final justification, the knowledge of God in the law of Moses, and

their diligence in the study of that law.' Opposed to this plea of remission, St. Paul proves in c. ii. that man is justified not by the knowledge, but by the observance of the law.

3. A third ground of justification was, 'the works of the Levitical law,' which were to expiate sin. Amongst these were sacrifices, and circumcision. St. Paul teaches, on the contrary, that the Levitical law does not expiate, but only reveal sin; and exemplified on the sacrificed beasts the punishment due to the sinner, iii. 20. v. 20.

The inference the Jews deduced was, that the Gentiles, if they wished to be justified and saved, must receive the law of Moses.

II. The question, which St. Paul discusses, Ro. ix. x. xi. relative to predestination and election, is totally different from that debated by Christians since the time of Augustin, and now separating the Lutherans and Calvinists. The modern controversy has no resemblance to the Jewish notions, and cannot be applied to them. God had promised Abraham to bless his progeny, not only in spiritual blessings, but in the land of Canaan, and temporal prosperity, as his church on earth. This the Jews extended to their whole nation;—to every Jew;—as a descendant from Abraham. In the ninth chapter St. Paul shows, that God was not obliged to bestow happiness on the unbelieving Jews. He could as well permit them to harden their hearts, and provoke his judgments, without violating his word, as he had done to Pharaoh.—And that as he had chosen, or separated to himself amongst the descendants of Abraham, the offspring of Jacob, and suffered the Assyrians to destroy the greatest part of their nation, being wicked, in the time of Isaiah, without prejudice to his promises; so might he separate and receive only those,

as a chosen generation, who believed in the Messiah, or Christ.

III. It is well known, that the Pharisees, at least the party of Judas Galilæus, were not well affected to foreign magistrates; and by falsely interpreting Deut. xvii. 15. thought it unlawful to pay tribute to, or acknowledge the Roman emperor. They expected a Messiah, a Christ, to free them from the dominion of the Romans. On this account they had lately been banished from Rome. See note on Acts xviii. 2. *supr.* Also Rome itself was pregnant with insurrection and civil war. The life even of the emperor was seldom free from danger. Under these circumstances St. Paul judged it necessary to exhort the Christians to submit to the government. He tells them, "the powers that be," the constituted authorities, "are ordained of God;" and forbids them to meddle with those who are given to change.—*Qui res novas moliantur.* Michaelis, V. iv. c. xvi. §. i.—v. p. 89.

V. 4.—*Sopater of Beræa; &c.*] Sopater is thought to be the same as Sosipater, a kinsman of St. Paul, Rom. xvi. 21. Aristarchus, xix. 29. accompanied Paul to Rome, xxvii. 2. and was his fellow-prisoner, Col. iv. 10, 11. Philem. 24. Secundus is not mentioned elsewhere. Gaius of Derbe, if the same person, was baptized at Corinth, 1 Cor. i. 14. Rom. xvi. 23. and St. John addressed to him his third Epistle. Timothy of Lystra, Acts xvi. 1. is joined with St. Paul in the title of several epistles, 2 Cor. Philipp. Col. 1 and 2 Thess. Philem. He was imprisoned on account of the gospel, Heb. xiii. 23. Tychicus of Asia was "a faithful minister and fellow-servant," often employed by St. Paul. 2 Tim. iv. 12. Tit. iii. 12. Eph. vi. 21. Col. iv. 7. Trophimus of

Ephesus was a Gentile convert, at Jerusalem with St. Paul, Acts xxi. 29. who attended him in other journeys, till left at Miletum, 2 Tim. iv. 20. Doddridge.

V. 7.—*upon the first day of the week*, τῇ μιᾷ τῶν σαββάτων—The Syrian and Chaldæan Jew called a week a sabbath, because it contained a sabbath, and reckoned the days of the week, thus, 1. Sunday, the one, or the first of the sabbath; for in the Oriental languages the cardinal numbers are used as ordinals. 2. Monday, two, or the second day, &c. 6. Friday—the preceding evening, or the evening before the sabbath. 7. Saturday, the sabbath. Hence Friday is expressed by παρασκευή. Michaelis, v. i. c. iv. §. v. p. 136. See note on Matt. xxviii. 1. supra. To which note it may be added from Michaelis, as above quoted, that ὡς σαββάτων is a very usual Syriasm. To explain the phrase by candles or lamps, lighted in the evening previous to the sabbath, does not suit St. Matthew;—or by break of day does not suit the passage in St. Luke xxiii. 54. It is a Syriac word expressing to open, or to light; as,—“in the night of the day—that lighted in (or began) the morning of the fast.” Or—“in the night that lighted in (or began) the third day of the week,”—properly that opened, or began, the third day, &c. The day being reckoned from sun-set in the east.—The Greek, instead of opened, have used ἐπέφωσκε, lighted in, improperly.

V. 7.—*gathered together to break bread*] To celebrate the Lord's Supper on the first day of the week, or the Lord's-day, was the constant usage of the early church. In the text they were not assembled by St. Paul, but συνηγμένοι, gathered together, according to this general usage; which the apostle complains of the Corinthians for not observing with regularity; but having divisions among them when they came to-

gether to partake of it. 1 Cor. xi. 17, 20, 33. This custom is confirmed by Pliny. Ep. lib. x. Ep. 97. 'Soliti sunt, (Christiani) stato die ante lucem convenire,—and to bind themselves by the sacrament to do no evil.' This epistle of Pliny was written only six years after the death of St. John. Thus Justin Martyr, who wrote forty years after the death of that apostle, Apol. ii. declares, that on Sunday, τῇ τοῦ Ἡλίου λεγομένη ἡμέρᾳ, (which shows the term of Sunday was used by the primitive church without offence) all the Christians met together, as the day of our Lord's resurrection, to hear read unto them the writings of the Prophets and Apostles; this done, the president makes an oration to exhort them to imitate and do the things that they have heard; and after joining in prayer, they celebrate the sacrament, and give alms. Grotius. Whitby. The council of Trent agree with the Protestants, that the breaking of bread here, and in other passages, includes the consecration of the cup, or wine; and join in holding, that it is sacrilege not to consecrate the Eucharist always in both kinds. Whitby.

V. 9.—*sat in a window*] θυρίς,—in an open window with a shutter probably; like a small door. He fell out from it on the outside; and Paul descended from the upper room, or ὑπερῶνον, to restore him. Poli Synops.

V. 17.—*the elders of the church.*] The idea of Hammond, that these elders named bishops, ἐπίσκοποι, at v. 28. of this chapter, were the various bishops of Asia, is controverted by Whitby. Grotius apprehends, that the elders or presbyters might be called inspectors or overseers, ἐπίσκοποι, in a more relaxed sense; but the chief of them was κατ' ἐξοχὴν, ἐπίσκοπος, and answered to the High-Priest in the temple,

and the chief or ruler of the synagogue. That he is also the angel of Ephesus in the Revelations ; because he spoke to the people in the name of God, and was the voice of the people in their addresses to the Deity. He was now, probably, Timotheus. Grotius.

V. 22.—*bound in the spirit unto Jerusalem,*] “Foreseeing by the spirit that I shall be bound in that city.” For so it follows, v. 23. “the Holy Ghost witnesseth that bonds await me.” Grotius. Whitby. Rather ; I go, under the strong impulse of the spirit of God upon my mind, which intimates my duty to me in such a manner, that I cannot delay it,—not knowing what I shall suffer in that city—except that bonds and afflictions await me. Doddridge.

V. 28.—*the church of God,*] The Alex. MS. and some others read “the church of the Lord;” but Michaelis is clear, that Θεοῦ is the true reading, on the principle, that the reading, which might occasion a correction, is more probably right, than that which is likely to arise from one. Now “his blood,” i. e. “the blood of God,” is an extraordinary expression, if not in the real text ; but had that been κυρίου, it is inconceivable how any one should alter it into Θεοῦ. Instead of which there are several different readings, κυρίου, χριστοῦ, κυρίου Θεοῦ, Θεοῦ καὶ κυρίου, κυρίου καὶ Θεοῦ,—all of which seem to have been alterations on account of the difficulty of the true reading Θεοῦ, which gave occasion to such a wish to alter it. Michaelis, x. i. c. vi. §. xiii. p. 336. Also “the church of God,” is a phrase very frequent in the N. Test. as 1 Cor. i. 2. x. 32. xi. 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Tim. iii. 5. but the “church of the Lord” is never found in it. Whitby.

V. 30.—*Also of your own selves*] Hymenæus and Alexander, who “made shipwreck of the faith,” 1 Tim. i. 20. and Hymenæus and Philetus, who taught, that “the resurrection was past already,” 2 Tim. ii. 18. were probably Ephesians, or dwelt there; as these epistles to Timothy were chiefly written for that city. Whitby.

V. 35.—*support the weak;*] i. e. the weak in faith; who might think Paul preached the gospel for his own advantage. Grotius. Others apprehend, the weak, to be the sick and infirm. This is not so probable.

V. 35.—*more blessed to give*] Thus the ancient heathens, as Aristotle. Nicom. iii. τῆς ἀρετῆς μᾶλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν, &c. Grotius.

CHAP. XXI.

V. 4.—*That he should not go up*] spoken doubtless conditionally;—if he would avoid the bonds there awaiting him. Grotius.

V. 7.—*came to Ptolemais,*] A city on the sea-coast, on the borders of Phœnicia, in the tribe of Asser, anciently called Acho, Judg. i. 31. It was enlarged by Ptolemy I. and the scene of many actions in the Holy Wars. The Turks now call it Acca, or Acra. Maundrel, p. 53. Doddridge.

V. 8.—*unto Cæsarea:*] Formerly called Strato's Tower; but almost rebuilt very splendidly by Herod, who gave it the name of Cæsarea, in honour of Augustus. J. Ant. lib. xv. 9. et B. J. lib. iii. c. 9. Doddridge.

V. 8.—*one of the seven;*] i. e. one of the deacons mentioned vi. 5. It is the idea of Grotius, that Philip was afterwards made a priest or presbyter, appointed to no certain church, but to preach the gospel through various countries; and that such were the evangelists mentioned, Eph. iv. 11. 2 Tim. iv. 5. or the *מבשרים* in Isaiah xl. 9. lii. 7. but this is rather conjectural, and not quite conformable to the opinion, that the deacons had power to baptize, or preach. See note on vi. 3. *supr.*

V. 15.—*took up our carriages,*] ἀποσκευασάμενοι. —rather, ἐπισκευασάμενοι, 'we placed the baggage on the mules or horses.' This is the reading of the Alex. and 31 other MSS. enumerated by Wetstein, and is the word used by Xenophen and Aristotle, and various other authors; and approved by Grotius, Price, Mill, prol. 881. and Suicer. Wetstein.

V. 16.—*brought with them one Mnason*] The Greek is briefly expressed, for—ἀγοντες (ἡμᾶς πρὸς τινα) παρ' ᾧ ξενισθῶμεν, Μνάσωνι.—properly, brought us to one Mnason of Cyprus, with whom we should lodge. He seems to have then dwelt at Jerusalem. Grotius.

V. 20.—*they are all zealous of the Law:*] The zealots among the converted Jews were urgent for the Gentiles observance of the law of Moses, Acts xv. 1, 5. But the whole body of the converted Jews expected that it should be observed by all of their na-

tion; and termed the abjuring it an apostasy from Moses, v. 21. Thus Philo says, "they believe their Law to be divine oracles,"—*λόγια θεοχρηστά*. See many passages from him and Josephus of the same import, quoted in Whitby. And it does not appear, that any revelation or afflatus of the spirit imparted to them, that it was lawful to forsake it; partly not to impede their faith; but chiefly, as it was so soon to be rendered impossible, by the destruction of the temple. Whitby.

V. 24.—*be at charges with them,*] This was customarily done by beneficent Jews; as appears by Maimonides; even if they were not themselves under the vow. Thus Agrippa, on coming to Jerusalem, offered sacrifices of thanksgiving, and ordered many Nazarites to be shaved on their heads, or to complete their vow, at his expense. J. Ant. lib. xix. c. 5. Grotius. Doddridge.

V. 24.—*thou thyself also—keepest the law*] Even the apostles, except St. Paul, seem, by their decree at Jerusalem, to have held the keeping of the ritual law obligatory upon the Jews. At least they held it, with him, expedient for the short time of the continuance of the temple, to avoid the persecution of the Sanhedrim, and content the Jewish converts,—though he did esteem it as antiquated, and "ready to vanish away." Heb. viii. 13. Benson.

V. 27.—*the Jews which were of Asia,*] Where St. Paul had preached so long, i. e. for three years, Acts xx. 31. with great opposition from the Jews, xix. 9. xx. 19. 1 Cor. xvi. 9. Whitby. It is proper here to observe, that the voluntary travels and labours of the apostle, as recited in the Acts, are now closed.—And though he was kept for two years at Cæsa-

rea; the remaining seven chapters only contain a narration of the events, whilst in custody of the Romans.

V. 32.—*they left beating of Paul.*] If any were found profaning the Temple, the Jews had a privilege or custom of falling upon them, without legal process, through pretence of zeal, and beating them with staves and stones even to death. Lightfoot.

V. 34.—*into the castle.*] The castle was built by the Maccabæan prince, John Hyrcanus, about A. C. 135. on a steep rock adjoining the north-west corner of the Temple. Herod the Great rebuilt it, and raised it so high, as to overlook the two outer courts of the Temple; and whence he might send his soldiers into the courts to suppress any tumult. He also named it Antonia, in honour of his friend, Mark Antony. Benson.

V. 38.—*Art not thou that Egyptian.*] Of whom, see Jos. Ant. xx. 6. B. J. ii. 23. who raised a tumult in the second year of Nero, and pretending to be a prophet, and collecting a multitude, when Felix was governor, led them to Mount Olipheth, and persuaded them, that the walls of the city would fall at his voice. Felix dispersed him with some soldiers. Grotius.

V. 38.—*that were murderers?*] Sicarii. These were assassins armed with a short Persian crooked dagger, called Sica. They were first brought into the Temple by Felix to assassinate the high-priest, Jonathan; and being unpunished, attended afterwards openly at the feasts to undertake murders on private revenge. Hammond.

CHAP. XXII.

V. 3.—*a city in Cilicia,*]—said by Strabo, Geogr. L. xiv. to vie with, or excel; Athens and Alexandria in the study of the liberal sciences. Whitby. Paul, by saying he was a Jew of Tarsus, proved his right to be in the Temple. Doddridge.

V. 19.—*they know that I imprisoned*] All the commentators agree, that St. Paul here expostulates with the Lord, and argues thus; As the Jews know, that I persecuted them, and am now preaching thy faith, they will think, I could not have been converted without some signal cause or reason, and will readily hear me. On the contrary, it seems at first sight to be only an assent to his words; saying, "Yes, truly, they reject me, for I persecuted them as enemies."

V. 21.—*far hence, unto the Gentiles.*] This expression of course renewed the cause of their former clamour, as they were Jews from Asia, against him; and they cast off their clothes, as in the instance of St. Stephen, vii. 58. to be more ready to stone him. Grotius.

V. 28.—*With a great sum obtained I*] By the avarice of the Emperor Claudius, the freedom of Rome is supposed to have been set to sale. Tac. Hist. L. v. Dion. Cass. *κεφάλαιον* is used by the

Hellenists to express a sum of money of any kind, as Lev. vi. 5. Num. v. 7. Grotius.

V. 28.—*I was free born.*] It is doubted, whether Tarsus was a Roman colony, so as to entitle the citizens to the freedom of Rome. It was made a free city by Antony. Appian. civ. v. And Dion Cassius, L. xlvii. relates many instances of favour shown to it by Augustus; but though a city were free from imposts, this gave not the right of a colony. It is conjectured therefore, that some of Paul's ancestors had the freedom of Rome bestowed in the civil wars for military service. Grotius. As Julius Cæsar gave Antipater, for his assistance in his wars, the freedom of the city, Jos. Ant. L. xiv. c. 15. and a decree of the senate was passed in favour of their nation. c. 16 and 17.

CHAP. XXIII.

V. 1.—*I have lived*] *πεπολιτευμαι*—an expressive word; in private life, *vivo et versor*—*vitæ genus sequi*—in public life, to be conversant in and conformable to the laws and customs of the city in which he dwelt. Scapula. Grotius.

V. 1.—*in all good conscience*] Not impious or sacrilegious, as they clamour against me; but according to the best light of my conscience before God, first as a Pharisee, Phil. iii. 6. and now as a Christian. Grotius.

V. 2.—*the high-priest Ananias*] Michaelis, partly following Beza, has well resolved the difficulties on this passage. It is asked, 1. Who this Ananias was? 2. How his being now called High-Priest suits the chronology, as it is certain, from Josephus, that he held the office much earlier? 3. How St. Paul knew not that he was the High Priest? He must have known him by the external marks of office. These obscurities are cleared up on examining the special history of this period; and the light thrown on them extends to the following chapters; insomuch, that it cannot be doubted, that this book was written, not after the destruction of Jerusalem, but by a person contemporary with the events there related.

Ananias was the son of Nebedene, as is proved by Krebs from Josephus, and High-Priest, when Helena, queen of Adiabene, supplied the Jews with corn from Egypt in the famine of the 4th year of Claudius. Acts xi. 28. St. Paul therefore, going at that time to Jerusalem, Acts xv. 2. must have known, that he was then raised to that dignity. Soon after the first council of the Apostles at Jerusalem, Ananias was dispossessed of his office, and on a dispute between the Samaritans and the Jews sent a prisoner to Rome, J. Ant. L. xx. c. v. whence he was released, and returned to Jerusalem. From that period he was not, in the proper sense, the High-Priest, though named so by Josephus, sometimes, as one of the chief priests. See note on Matt. ii. 4. xvi. 21. supra. Jonathan had been raised in the mean time to that dignity; and from the murder of Jonathan by Felix, J. Ant. L. xx. c. vi. to the high priesthood of Ismael, invested by Agrippa, Ant. L. xx. c. vi. this dignity remained vacant.

Now it was precisely in this interval, that St. Paul was apprehended in Jerusalem; and the Sanhedrim being destitute of a president, Ananias undertook of his own authority the discharge of that office, which

he executed with the greatest tyranny. Ant. L. xx. c. viii. It is possible, that St. Paul, who had been only a few days at Jerusalem, might be ignorant, that he, who had been dispossessed of the priesthood, had taken a trust, to which he was not entitled, and naturally exclaim,—“ I wist not,” &c.—or, if he knew, it was an indirect reproof, and tacit refusal to recognize usurped authority. Thus this obscure passage is brought into a clear light ; and St. Paul’s imprisonment, the conspiracy against him with the consent of the Sanhedrim, and their petition to Festus to send for him to Cæsarea with intent to murder him on the road, are facts, which correspond with the character of the times in Josephus ; who mentions the principal persons, and attributes to them greater profligacy than St. Luke. The N. Test. furnishes more examples of this nature. And on the question, “ Is the New Testament ancient and genuine ?” it is sufficient to reply,—“ Compare it with the history of the times, and you cannot doubt of its authenticity.” Beza. Benson. Michaelis, v. i. c. 2. §. xi. p. 51. and the note by Bp. Marsh.

V. 6.—*the one part were Sadducees,*] The doctrine of Christ in the Gospels being chiefly levelled against the traditions of the Scribes and Pharisees, the Sadducees are scarcely mentioned. But after his resurrection, they violently opposed his apostles, who preached that “ he was risen from the dead.” Thus Acts iv. 1, 2. v. 17. Whitby. “ The hope and resurrection,” is, “ the hope of the resurrection.” ἐν δαῖδα δυνάμει. Grotius.

V. 8.—*neither angel nor spirit :*] See note on Matt. xxii. 23. 1. The Sadducees held, that at least after the Law, there was no angel ; but that in their frequent appearance in the Law of Moses, they were

framed for the purpose, and after ceased to have any being. 2. When they deny spirits, it is not meant, as if they denied God to be a spirit, or that there was any spirit of man within him; but they denied any spirits separate from bodies, which could appear, or reveal any thing to them. "The Pharisees confessed both,"—and thus the Apostles. Luke xxiv. 37. Matt. xiv. 26. Grotius. Whitby. Comp. Lightfoot. Horæ, Hebr.

V. 11.—*the Lord stood by him,*] Not an Angel, as Grotius; but the Lord himself. An angel is never styled, "the Lord," but, "the Angel of the Lord," in the N. Test. as Matt. i. 20. ii. 13, 19. xxviii. 2. et alibi passim, "and said,—Be of good courage; as thou testified of me in Jerusalem, and I delivered thee; so will I, when thou bearest witness at Rome." Whitby.

V. 12.—*banded together*] This mode of combining under a curse or anathema was frequent with the zealots, and approved sometimes, as here, by the Sanhedrim, v. 14, 15. Thus in Josephus to kill Herod. Ant. L. xv. c. ii. and for infinite slaughters, B. Jud. L. v. c. 19. L. vii. c. 30. and in Philo, to wound and slay others, καὶ ἀνυπερβήτως αὐτὰ δρῶσι, 'and they did so without delay.' De Spec. Leg. p. 595. Whitby. Doddridge.

V. 31.—*to Antipatris.*] Anciently Caphar Salama, 1 Mac. vii. 31. J. Ant. L. xii. c. 10. rebuilt by Herod, and named after his father, Antipater. It was thirty-eight miles from Jerusalem. Cæsarea was 600 stadia, or 75 miles. B. Jud. Lib. i. c. iii. § 5. hence twenty-seven from Antipatris. And thus the ancient itinerary of Jerusalem gives twenty-six miles from it to Cæsarea. Calmet. voc. Antipatride. Comp. Doddridge.

CHAP. XXIV.

V. 1.—*informed the governor against Paul.*] ἐνεφάνισαν, to declare, or show—indiciū facere—brought an accusation against, or impleaded Paul before the governor,—allego, intimo, in Gloss. Grotius, rather than, as Whitby, showed, or declared themselves, ἑαυτοὺς, to the governor, against Paul. In Esther ii. 22. it is,—showed the conspiracy, τὰ τῆς ἐπιβουλῆς, in Acts xxiii. 22. it is,—showed ταῦτα, these things, the conspiracy,—not merely showing themselves, or appearing.

V. 2.—*very worthy deeds*] Rebus rectè et feliciter gestis.—Chiefly, by freeing the country from banditti or robbers, as Eleazar, J. Ant. xx. c. vi. and impostors, as the Egyptian, B. Jud. L. ii. c. 23. gr. He was otherwise a cruel and avaricious governor. Beza. Hence he was accused by the Jews before Nero,—and only saved by the interposition of his brother Pallas, the freedman of the emperor. Tacit. Hist. L. v. c. 9. Annal. L. xii. §. 54. J. Ant. L. xx. 7. Whitby.

V. 4.—*that I be not further tedious*]—that I may not be a hindrance or impediment, by engrossing your time; σε ἐγκόπτω. Gloss. impedio. thus Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18. Grotius.

V. 5.—*a mover of sedition*] *στάσις* is properly sedition in the Greek classics. Thus Theognis of Megara, a very ancient poet, who wrote about 544 years before Christ.

——— ἀφραδίην ἑσορῶν

Καὶ στάσιν Ἑλλήνων λαοφθόρον· ἀλλὰ σὺ, Φοῖβε,
Ἴλαος ἡμετέρην τήνδε φύλασσε πόλιν.

Theogn. Sentent. v. 778.

V. 6.—*according to our law.*] The Jews had no power of inflicting capital punishments, except as permitted by the Romans, who allowed them to put to death those who profaned the temple. If any Gentile, even a Roman, was found within the wall of partition, they were permitted to put him to death. B. J. L. vi. Philo de Leg. Grotius ad loc. et ad c. xxi. 28.

V. 14.—*which they call heresy,*] *αἵρεσις* is in the scriptures, and by the ancient Jewish writers, used in a more equal sense, as only a sect, or body of men holding peculiar opinions;—unless it was marked by an addition in its disfavour, as 1 Cor. xi. 19. Gal. v. 20. Tit. iii. 10. Beza.~ Thus of the Pharisees, who were strictly religious, Acts xv. 5. xxvi. 5. and thus xxviii. 22. And Josephus speaks of three φιλοσοφίας, or philosophical opinions, which he calls sects or αἵρέσεις. Ant. L. xviii. 2. B. J. L. ii. 12. And in pure Greek, αἵρεσις is plainly general; (from αἰρέω, capio, prehendo, eligo.) Thus it signifies electio vel optio, Isocr. de pace. also, as γνώμη, animus, i. e. voluntas et propositum. Polyb. Also, secta, dogma, as in Galen. Scapula. But here, as the Jews were very early violent against the Christians, terming them αἵρεσις ἄθεος καὶ ἄνομος, Justin. M. contr. Tryph.

p. 234. it may be, that this worse import of the word was given by them here. Whitby.

V. 15.—*both of the just and unjust.*] This was the best founded opinion of the most rational part of the Jewish nation; and confirmed by Christ, John v. 29. Mart. xxv. 31, &c. Grotius. The Pharisees, according to Josephus, restrained the resurrection to the just, condemning the unjust to perpetual torment without resurrection. J. Ant. L. xviii. 2. B. J. L. ii. c. 12.—hence these words in the text. Whitby.

V. 17.—*after many years,*] These alms were not those brought from Antioch, xi. 29, 30. but those from Macedonia and Achaia, xviii. 18. xxi. 17. Whitby.

V. 18.—*Whereupon*] Ἐν οἷς—The which while I was doing. Grotius. Sir N. Knatchbull.

V. 20.—*any evil doing in me,*] By Tertullus, Paul was accused of sedition; of heresy and of profanation. To the sedition, he replies, it was only ten days since he came up to Jerusalem to worship; and they never found him engaged in controversy, or causing any 'unlawful concourse,' or ἐπισύστασιν, amongst the people. To the heresy he answers; that he indeed worshipped the God of his fathers in the mode which they termed αἰρεσις, believing at the same time all things written in the Law and the Prophets. To the profanation of the Temple he remonstrates, that, on the contrary, he entered it very peaceably; when certain Jews of Asia found him performing some rites of religious purification, "neither with multitude, nor with tumult;" and ought to have appeared now before the governor,—“or those now present may object, if they found any evil doing in me, when

accused, and asserting the resurrection before their council." Doddridge.

V. 22.—*And when Felix heard these things,*] There are two modes of arranging the construction of this verse. Either, when Felix heard these things, he deferred them, and said, that after he had acquired "a more perfect knowledge of that way, and Lysias being come—he would take full cognizance of the business;" or,—“when he heard these things, having,” &c. as in our translation. Beza and Grotius state,—that Felix had two points, the one of law, the other of fact, to determine. The first was, whether the new sect of the Nazarenes was against the Law of Moses; the other, whether Paul was raising a tumult. On the first the learned were to be consulted; on the other, Lysias was the most conclusive witness. Hence delay was entirely proper. Whitby cannot allow, that the text will bear this construction, and holds with the English version, that Felix had already gained a knowledge of the Christian way by his residence at Cæsarea, where Cornelius was converted, and Philip the Deacon, and many disciples dwelt, xxi. 8, 16.

V. 24.—*with his wife Drusilla,*] The sister of Agrippa. She forsook her husband Azizus king of the Emesenes, and lived with Felix. J. Ant. L. xx. c. 6. Felix had a former wife of the same name, the daughter of Juba king of Mauritania, and grand-daughter of Antony and Cleopatra. Tacit. Hist. L. v. c. 9. The Drusilla in the text with her son named Agrippa was consumed in an eruption of Mount Vesuvius. J. Ant. L. xx. c. 5. et Zonaras. Doddridge. Beza. Grotius.

V. 27.—*to shew the Jews a pleasure,*] χαρίν καταθεῖναι.—a pure Greek expression used by Demos-

thenes and Xenophon, of which many are found in St. Luke, when he is not reciting the speeches of others, or speaking any thing relative to the Jewish religion. Grotius.

CHAP. XXV.

V. 3.—*laying wait in the way to kill him.*] The state of the nation, it appears from Josephus, had become of the most turbulent and disorderly kind. The outrages of the assassins had increased; even the orders of the priests raised violent tumults amongst themselves. J. Ant. L. xx. c. 6. B. Jud. L. ii. c. 24, 25. The Jews and the Heathens in Cæsarea had kept up the most bitter contests; and every thing tended to that total anarchy and ruin, which took place in a few years. Whitby. Benson.

V. 6.—*more than ten days,*] rather;—not more than eight or ten days, *ἡμέρας—ον πλείους ὀκτώ ἢ δέκα.*—as the Alex. and other MSS. Vulg. Copt. This reading is approved by Grotius and Bengelius, (but Mill omits the negative *οὐ*, Prol. 978.) the shortness of the time is contrasted with the long delay of Felix. Wetstein.

V. 11.—*no man may deliver me*] *δύναται*, ‘is able by law;’ “being a Roman no man may deliver”—*nemo jus habet ut me illis donet.* Grotius. as Exod. viii. 26. *οὐ δύναται*, it is not meet so to do. Deut. xii. 17. *οὐ δυνήσῃ φάγειν*, thou mayest not eat of it. Acts x. 47. *τίς δύναται*—who can forbid water? Whitby. See note on Mark ii. 19. supra.

V. 11.—*I appeal unto Caesar.*] It was against the Roman laws to deliver a citizen to the provincial judges, unless by his own consent. Thus Pliny of the Christians. *Fuerant alii similis amentiae, quos, quia cives Romani erant, annotavi in urbem remittendos.* Ep. 97. Grotius.

V. 12.—*conferred with the council,*] With his own Roman council of senators and officers. Grotius. Not with the Sanhedrim, as Hammond.

V. 13.—*king Agrippa*] The son of Herod Agrippa, Acts xii. 1. and grandson of Aristobulus, the son of Herod the Great. He held the tetrarchies of Trachonitis and Abilene; with part of Galilee and Peræa. Doddridge. Bernice, the sister of Agrippa, married to Herod king of Chalcis, and then to Polemon king of Cilicia; afterward she was so beloved by the Emperor Titus, that the clamour of the Romans alone prevented her being empress of Rome. Benson.

V. 19.—*of their own superstition,*] See note on xvii. 22. supra. This is another instance where *δαιμονία* is used in a favourable sense; for Festus would not have spoken in a style of contempt of the religion of Agrippa. And it is remarkable that the Jewish religion is so styled in several edicts made in its favour, as reported by Josephus, Ant. L. xiv. c. 17. and that Josephus himself uses the phrase to express their invincible attachment to their religion,—*τὸ τῆς Δαιμονίας ἄκρaton*. B. Jud. L. ii. c. 9. Doddridge.

V. 23.—*with great pomp,*] *μετὰ πολλῆς φαντασίας*. Not so much with retinue of attendants, (Whitby;) as with much show and splendour. Beza from Aristotle. Grotius from Polybius and other authors.

CHAP. XXVI.

V. 1.—*stretched forth the hand,*]—to the people to keep silence. Whitby. Or, rather as beginning his oration. Grotius. Wetstein.

V. 3.—*expert in all customs*] The MSS. in general, and the editions of Mill, Wetstein, and Bengelius, omit *εἰδώς*, nor do they admit *ἐπιστάμενος*—*μάλιστα γνωστήν ὄντα σε*,—the accusative for the genitive case absolute; an atticism, frequent in Thucydides. Grotius. Mill. Agrippa, as a Jew educated under his father Herod Agrippa, who resided as king of Judæa at Jerusalem, had now, by permission of the emperor, the direction of the sacred treasure, the government of the temple, and the right of nominating the high-priest. Doddridge.

V. 5.—*after the most straitest sect*] *ἀκριβεστάτην*. Grotius ad c. xxii. 3. gives three quotations from Josephus, in which this word is used to express the extreme strictness of the Pharisees. B. Jud. L. i. c. 4. L. ii. c. 12. Ant. L. xvii. 3. They appear to have been the most exact and regular of the Jewish sects. For the Sadducees denied future rewards, which relaxed the bonds of morality; and the Essenes, though *ιδίως εὐσεβεῖς πρὸς τὸ θεῖον*, 'especially religious towards God;' separated themselves from the worship of the Temple, and only sent their gifts to it. J. Ant.

L. xviii. c. 2. Whitby. See note on Matt. iii. 7. supra.

V. 6.—*the promise made of God unto our fathers:*] This promise was plainly that of the Messiah; but it brought with it, or included, the promise of the resurrection. And as some deny that such promise or expectation can be found in the Old Testament; it may be observed: 1. That it is evident from the history of the Maccabees, that they, and the Pharisees since, believed the resurrection, 2 Macc. vii. 9, 11, 14.—of the Pharisees, from Josephus, and Matt. xxii. 34. Act^s xxiii. 9.—2. Further; the Maccabees founded their hope on the covenant and promise of God; as 2 Macc. vii. 36. and Josephus introduces the mother comforting them from the words of Moses, Deut. xxxii. 39.—of Solomon, Prov. iii. 18. and of Ezekiel xxxvii. 3. 3. They had just reason both from the Law and the Prophets for this hope; from the Law, as our Saviour proves the resurrection from Exod. iii. 6. Matt. xxii. 31, 32. and particularly Mark xii. 25, 26. Luke xx. 37. “as touching the dead, that they rise,” which shows, that he did not argue of the present felicity of the souls of Abraham, Isaac, and Jacob; but for something future that should happen to them, and to the faithful “when they shall arise,”—from the prophets; the words of Daniel being these—“Many of them that sleep in the dust shall awake, some to everlasting life.” xii. 2. to sleep in the dust, is always, that they die, in scripture, as Job vii. 21. xx. 11. xxi. 6. St. Paul unites the Law and the Prophets in the texts, Acts xxi. 14, 15. and here, v. 23. And thus the hope of a better resurrection to the Jews. Heb. xi. 35, 39.—4. That this hope was rightly built on the covenant of God, that, “he would be their God,” Gen. xvii. 7. is evident from the argument, Matt. xxii. 31, 32. “As touching the resurrection,” God said, “I am the

God of Abraham"—and he is the God of the living;—therefore all to whom he made this promise, shall live,—or be "the children of the resurrection," Luke xx. 36. and thus, Heb. xi. 16. and Gal. iii. 29. and Heb. iv. 3, 9. Also the Jews held, that their Messiah shall raise the dead, and bring them into Paradise. Lastly; this seems evident from the nature of the thing; for God being the Father of our immortal spirits, his promises cannot relate only to this life, in which he engages us to be faithful unto death, and suffer the worst of evils for his sake. 1 Cor. xv. 19. Whitby ad loc. and on the several texts.

V. 7.—*For which hope's sake,—I am accused*] Some of the Jews saying, that there is no resurrection of the dead;—others denying, that Christ is thus risen. Of the first I inquire,—*τί κτίverai*; Why is it judged incredible, that God, infinite in power and wisdom, should be able to raise the dead? To the second, I own, that I was once of their opinion; "for I verily thought, &c."—as in ver. 9. but was converted by a heavenly vision,—and now "I continue to this day,—saying none other things than those which the prophets and Moses did say should come to pass—that Christ should suffer, and rise first from the dead, and show light to the people, and to the Gentiles." Whitby, Paraph.

V. 10.—*gave my voice against them.*] *ψήφον*, 'my vote.'—Paul had no vote in the Sanhedrim; so that it is in a general sense; and is so used by Æschines;—he instigated the people, and exerted himself against them, as Acts viii. 1. Beza. Grotius.

V. 23.—*That Christ should suffer,*] Luke xxiv. 26. *εἰ* for *ὅτι*, 'that;' as in Demosthenes and others. Le Clerc. The modern Jews deny that Christ, or the

Messiah, should suffer;—but Trypho plainly acknowledges in the dialogue with Justin Martyr,—*παθῆναι μὲν τὸν Χριστὸν, ὅτι αἱ γραφαὶ κηρύσσουσι, φανερόν ἐστι.* Grotius.

V. 31.—*worthy of death*] Not by the Roman laws, as they then stood; but Nero soon afterwards made the professing of Christianity a capital offence. Hammond.

CHAP. XXVII.

V. 2.—*a ship of Adramyttium,*] As St. Paul only sailed in this ship a part of his voyage to Myra in Lycia, it is not important where Adramyttium was situated. Grotius, with St. Jerom, apprehends it was a city in Africa, mentioned by Procopius. Vand. ii. That the ship might carry African merchandize to Syria, thence goods of that country to Lycia, and there load with wine. Le Clerc supposes, that the city was doubtless Adrymittium in Mysia, from their “meaning to sail, as they did, by the coasts of Asia;” and that the intention of the centurion was to pass from Adramyttium or Troas into Thrace and Macedonia, (having also Aristarchus, a Macedonian, on board,) and thence, to avoid the sea in unfavourable weather, by land to Epirus, whence he would have a short passage into Italy. These conjectures show, how far the slight hints in this very concise history,

may be improved. Probably the plain account usually received is all that is requisite; that a ship of Adramyttium in Mysia brought them to Myra, whence an Alexandrian vessel took them to Malta; and another ship from the same city to Puteoli.

V. 2.—*Aristarchus—of Thessalonica,*] He was converted by St. Paul in Macedonia, and accompanied him to Jerusalem, Acts xix. 29. xx. 4. He seems to have attended him voluntarily to Rome, where he assisted him in the Gospel, Philem. 24. and was a fellow-prisoner with him there, Col. iv. 10. Grotius.

V. 4.—*we sailed under Cyprus,*] We were obliged to sail between Cyprus and the coast of Asia, by Cilicia and Pamphylia, and leave that island on the left hand, because the south-west wind would not permit us to pass to the south of it. Doddridge.

V. 5.—*We came to Myra,*] Myra was the metropolis of Lycia, but somewhat inland; Grotius supposes this town might be Limura, at the mouth of the river of the same name; but the commentators seem to agree that it is Myra. See Hierocles, and other authorities in Wetstein.

V. 7.—*over against Salmone;*] Ad orientem, Samonium promontorium adversum Rhodo. Plin. N. H. lib. iv. c. xii.

V. 8.—*hardly passing it,*] μόλις παραλεγόμενοι—and thus παρελέγοντο τὴν Κρήτην, v. 13. In both instances παραλέγομαι is prætervehor, or, præternavigo,—“the passing just under.” Hammond)—i. e. lego littus; vel oram littoris lego. Scapula. Thus Virgil.—et crebris legimus freta concita terris,—i. e. præterimus, ait Servius. Grotius.

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V. 8.—*city of Lasea.*] This place is not found in ancient authors. Alassa has been conjectured ; as by Grotius ; and Lasos, mentioned by Pliny, by others. But it is very possible that a place may only once appear in ancient history. Doddridge.

V. 9.—*the fast was now already past,*] This was the great Fast of Expiation, instituted, Lev. xvi. 29. xxiii. 27. Num. xxix. 7. on the tenth of the seventh month, Tisri, five days before the feast of the Tabernacles on the fifteenth of that month, which coincides with the 20th or 25th of September. It appears that the equinoctial winds κατὰ τὴν μετοπωρινὴν ἰσημερινῶν, Philo, contr. Flaccum—about the equinoctial season after autumn ;—or what are called the Michaelmas flaws or gusts prevailed, as they are now known to do, in the Mediterranean, and sailing was laid aside for the winter. This Whitby shows from Philo and Josephus ; and Hammond also from Hesiod.

Μηδὲ μένειν οἶνον τε νέον καὶ ὀπωρινὸν ὄμβρον
 —χαλεπὸν δέ τε πόντον ἔθηκε. Ἐργ. καὶ Ἡμέρ.
 Lib. ii. v. 292.

Philostratus de vit. Apollon. and Aristot. Meteor. lib. i. Hammond. Whitby.

V. 13.—*they sailed close by Crete,*] ἄσσον is an adverb, propius ; and not the name of any town, as, “ quum sustulissent de Asson,” in the Vulgate. For no such town exists in Crete (Assus being properly, in Strabo, Prasus.) ; and if a town, it would require both an article and a preposition to be prefixed, ἀπὸ τῆς Ἀσσου. While Herodotus frequently uses the adverb ; and the adverse south-west wind would oblige them to keep so close to the shore, as to require such an expression to describe their course. Beza.

V. 14.—*called Euroclydon.*] *τυφών* is a sudden whirlwind—Plin. N. H. lib. ii. c. 43. *τυφονικὸς* is only expressive of a tempestuous wind, and rightly so translated. For Euroclydon the Alex. MS. reads *Εὐροακίων*, Euroaquilo, which the Vulgate follows, and Beza, Grotius, Hammond, and Dr. Bentley in his 'Remarks on Freethinking,' Part ii. §. 69. approve. But Doddridge inclines to follow Dr. Shaw, who explains it as a Levanter, or violent east wind, varying in many directions from the north-east to the south-east, and Beza observes that *κλίθωνα* expresses fluctuationem; so that a changeable wind from the east is expressed by this word.

V. 16.—*called Clauda,*] The name varies in different geographers; as Claudos, Ptolemy—*Γαυδός*, Strabo—*Καυδὸ*, Suidas—Gaudon, Pliny, Solinus, Stephanus Byzantius, Procopius;—but these are understood to be the same island. Grotius.

V. 17.—*into the quicksands,*] *εἰς τὴν Σύρτην*—on the greater or lesser Syrtis on the coast of Africa. Grotius.

V. 21.—*have gained this harm and loss.*] As St. Paul uses the same expression at v. 10. *μετὰ ὑβρεως καὶ πολλῆς ζημίας*, which can scarcely be translated 'with a storm and much loss'—the idea that *ὑβρις* here implies a storm, as supported by Sir N. Knatchbull and others, Suidas having derived the word from, *τὸ εὖαν βάρος* 'because it raineth heavily,' does not appear probable. *Ὑβρις* is any kind of wrong, compare 2 Cor. xii. 10. Matt. xxii. 6. Rom. i. 30. it extends to a violent assault, Acts xiv. 5. 1 Thess. ii. 2. here, of winds and waves, *ζημία* is a fine or loss—"this injury and loss," may give the just sense. Doddridge.

V. 27.—*in Adria,*] It hath been rightly shown by the learned from Strabo, Ovid, Statius, and Ptolemy, that Adria was used for the whole Ionian Sea. Ptolemy says, that the Adriatic Sea lies to the east of Sicily, to the south of Epirus and Achaia, and to the west of the Peloponnesus and Crete. And Procopius describes the sea extending from Methone in Greece to Sicily; and from Cephalonia to Calabria by that term; and in his Vand. lib. i. expressly places Gaulon and Melita also in Adria; whilst the gulf of Venice was only the Sinus Adriaticus. Poli Cynops. The Ionian Sea is so called, not as being near Ionia; but on the coast of Greece; it being an ancient name for that country. Thus the Hebrews called Greece, יוֹנִי, Ionia.

V. 28.—*twenty fathoms:*] ὀργυῖα, a fathom;—the space between the extended hands, about six feet or two yards. Beza.

V. 33.—*continued fasting,*] Not fourteen entire days; but with a scanty and uncertain supply of meat. Thus Appian of an army, that took neither food nor sleep for twenty days. Doddridge.

V. 40.—*loosed the rudder-bands,*] The bands τῶν πηδαλίων, of the rudders; for the ancient ships had frequently two rudders, one on each side of the stern; and thus Cratinus on the Odyssey. Grotius.

V. 40.—*the main-sail*] ἀπρέμνα.—Rather the sail at the fore-part of the ship; called by J. Pollux, dolona, and so by Livy in two places. For the main-mast, σκεῦος, was down, v. 17. Grotius.

CHAP. XXVIII.

V. 1.—*was called Melita.*] Now Malta. There were two islands of the name of Melita. The one of no note in the Adriatic Gulf on the coast of Illyricum. The other in the Libyan or African Sea. Plin. N. H. lib. iii. c. 8. c. 26. That this last is the island here mentioned appears : 1. Because the ship was brought there from Crete by a wind, which, driving the ship towards the south, put it in danger of the African Syrtis. 2. Because the centurion with 276 souls abode in the winter there for three months ; which cannot be supposed of the Illyrian Melite, an island only 4000 (passus) or $\frac{1}{2}$ league from the main land, and in full sight of Epidaurus, an excellent harbour. 3. Because the Alexandrian ship, Acts xxviii. 11. also wintered there in its way to Puteoli ;—a course, out of which the Illyrian island would have entirely taken it. 4. Because Paul sailed thence to Syracuse and Rhegium, the direct course from Africa. Poli Synops. The island Melita or Malta is situated between Sicily and Africa ; and supposed to have been named from the honey ($\mu\acute{\epsilon}\lambda\iota$) which it produces. Or it might be from a Punic or Phœnician word, מלט, signifying ‘escape ;’ from the shelter it afforded in storms to ships in danger from the African Syrtis. Lightfoot.

V. 2.—*And the barbarous people*] The island was certainly under the Roman jurisdiction, as the name

of Publius determines. But they are termed, οἱ βάρβαροι, as being probably Africans, settled there when the Carthaginians had possession of the island. Lightfoot. Bochart from Diodorus Siculus, lib. v. says, they were Φοινίκων ἀποικος, a colony of the Phœnicians, who, in their sailing to the western ocean, made this island their refuge from storms for the conveniency of its havens. The Phœnicians and Africans of Carthage were much connected. Whitby.

V. 6.—*that he was a god.*] This might be Hercules Ἀλκιβιάκος, who was worshipped in this island; and one of the gods of the Phœnicians. Ptolemy. Geogr. lib. iv. c. 4. Lucian de Deâ Syra. Euseb. Chron. N. 142. Grotius. Whitby.

V. 7.—*the chief man*] ΠΡΩΤΟΣ. The governor; for Πρῶτος Μαλιτῶν is the term used in an ancient inscription found in the island to denote the governor; Grotius.

V. 10.—*with many honours;*] Lightfoot insists, that the meaning is—‘bestowed many gifts upon us.’ In Bemidb. Rab. fol. 239. 3. ‘Manoah said to the angel of the Lord, Judg. xiii. 17. what is thy name, that when thy words shall come to pass, וְכָבַדְנוּ, we may do thee honour,’ that is, ‘we may give thee a gift.’ Nor is the Hebrew word any other than, ‘we may do thee honour with some gift.’ According as it is said,—In honouring I will honour thee, Num. xxii. 17.—So 1 Tim. v. 3. “Honour widows, that are widows indeed.” Lightfoot. And thus Josephus of the same passage in Judges; ἵνα δωρεὰν παρέσχωμεν, “that we may offer thee a gift.” And the gifts took place in the present instance. Thus in 1 Tim. v. 3. τῆς includes support, as appears by v. 4. and v. 8. and Theophylact explains it by providing necessities.

Giving parents what is needful is included in the precept, Mark vii. 10. and in the Jerusalem Targum in Deut. xv. 14. honorare, est viaticum providere. Whitby ad loc. et ad 1 Tim. v. 3.

V. 11.—*Castor and Pollux.*] The name and device of the ship; the two sons of Jupiter, Διόσκουροι, to whom the ship was dedicated as to tutelar deities. They were supposed to be propitious to mariners. They were the constellation, Gemini, in the Grecian mythology; though this was at first only figured by two kids, to express the time when the sun came into that constellation by the yeining of the goats. Hyde, Reliq. Persar. c. 32. Doddridge.

V. 12.—*Syracuse,*] A city on the eastern coast of Sicily, formerly of great wealth and importance. Strabo, liv. vi. Liv. Hist. lib. xxv. c. 31. It was taken, and nearly destroyed, by Marcellus (and Archimedes slain there) about 210 years before Christ. Augustus rebuilt a part of it, and it was at this time considerable. Whitby. It was razed by the Saracens, A.D. 884. and is now in a very low state.

V. 14.—*Where we found brethren,*] Puteoli was a city of great trade and commerce, with harbours constructed (of masonry, or) by art and labour. Strabo lib. v. Hence Christian converts might be already there from the resort and concourse of strangers. Lightfoot.

V. 15.—*when the brethren heard of us,*] As Christianity had now continued twenty-eight years from the ascension of our Saviour, and "the sound of it had gone through all the world;" Rom. x. 18. it is reasonable to expect, that numbers of Romans elsewhere, and in Rome itself, should have embraced its

doctrines ; though perhaps no apostle had been there to preach them. Whitby.

V. 15.—*Appii Forum, and the Three Taverns:*] Cicero in his epistles to Atticus, lib. ii. Ep. x. et xiii. mentions these two places, He dates an epistle ;— ab Appii Foro horâ quartâ ; and adds, dederam aliam paulo antè a Tribus Tabernis. The Tres Tabernæ was thirty-three miles ; Appii Forum, fifty-one miles from Rome. Anton. Itiner. Hammond.

V. 16.—*to the captain of the guard:*] Properly ; to Burrhus, Præfect of the Prætorian camp. For, since the time of Tiberius, a prætorian camp was fixed at Rome ; Tacit. Annal. lib. iv. and many passages in Tacitus show, that he had the care of all offenders. Grotius.

V. 16.—*with a soldier that kept him.*] He dwelt by great indulgence “ in his own hired house,” v. 20. yet attended by a soldier, to whom he was chained at some length after the Roman custom, by his right hand to the left hand of the soldier. And this chain he speaks of, and alludes to, in many parts of his epistles, Col. iv. 18. Phil. i. 7, 13, 16. 2 Tim. ii. 9. Philem. 10, 13. Herod Agrippa, when a prisoner in Rome, was confined in the same manner. J. Ant. lib. xviii. c. 8. Grotius.

V. 25.—*by Esaias the prophet*] This passage from Isaiah vi. 9. is applied by Christ, and occurs four times in the Gospels, Matt. xiii. 13—15. and the parallel places, and once again by St. Paul in the Ep. to the Romans, xi. 8. Doddridge.

Of the Epistles to the Ephesians, Colossians, and to Philemon.

The Epistles to the Ephesians, the Colossians, and to Philemon, were written by St. Paul while he was a prisoner at Rome, and were dispatched at the same time.

That the Epistle to the Colossians was sent at the same time with the Epistle to Philemon, is evident from Col. iv. 9. Onesimus, a slave, who had deserted his master, Philemon, was converted by St. Paul, then a prisoner in Rome, and sent back to his master with a letter from the apostle. Now St. Paul says to the Colossians, iv. 7—9. "All my state shall Tychicus declare—whom I have sent unto you—with Onesimus—who is one of you—they shall make known unto you all things, which are done here." It is certain therefore, that St. Paul wrote the epistle to the Colossians just before the departure of Onesimus, and therefore at the same time, that he wrote to Philemon.

Between the epistle to the Colossians and that to the Ephesians there is so great a similarity of sentiments, and of the very expressions; that we must conclude, they were written about the same time, or so near it, that the expressions of the first were fresh in the memory, when the other was composed. Further; the circumstances are precisely the same. Both were written by St. Paul as a prisoner. That this is evident of that to the Colossians appears by the epistle to Philemon sent with it, where he says of Onesimus, v. 10. Ὁν ἐγέννησα ἐν τοῖς δεσμοῖς μου. Of the epistle to the Ephesians, it is certain, from what

he says, iii. 1. iv. 1. vi. 20. But it is yet more decisive, that they were both carried by Tychicus, as it is clear from Eph. vi. 21. Col. iv. 7. As Ephesus lay on the sea-coast, and Colossæ at some distance from it, it is probable that Tychicus landed at Ephesus, and, delivering to them their epistle, continued his route to Colossæ, accompanied by Onesimus. Michaelis, V. iv. c. xvii. §. 1. p. 107.

Of the Epistle to Philemon.

Philemon appears to have been a man of substance at Colossæ, who had a spacious house, where part of the Christian community assembled, and travelling Christians were entertained. He had an ecclesiastical office, and therefore was a deacon, whence St. Paul calls him, v. 1. his fellow-labourer. He appears to have been one of the first converts at Colossæ, and to have learnt the doctrines of Christianity, not from Epaphras, but from Paul himself.

As St. Paul had not been at Colossæ, it is probable, Philemon came to him, while he resided at Ephesus. Archippus, the son of Philemon, had shortly before been appointed deacon in the church of Colossæ, as we see from Col. iv. 17. He was the fellow-prisoner of St. Paul, and he calls him his fellow-soldier.

Of the Epistle to the Colassians.

Colossæ was a city in the southern or lower part of Phrygia, situate at the conflux of the Lycus and the Mæander. In the time of Herodotus and of Xenophon, it was a large city; but it had declined in the time of St. Paul; for Strabo reckons it among the *πολίσματα* or small towns of Phrygia, in opposition to the great cities, as Laodicea. Pliny mentions it among the *oppida celeberrima*; but *oppidum* does not imply a large city. Ptolemy has taken no notice of it. It is therefore the smallest and most unimportant of those cities, to whom an epistle was addressed by the apostle.

It may be observed, that Herodotus, Xenophon, Pliny, and Strabo write the name, *Κολοσσαί*; but that St. Paul appears to have written it *Κολοσσαί*. For the Codex Vaticanus, Alex. and Ephrem. the three most important Greek MSS. containing this epistle have *Κολοσσαί*, also 18 MSS. quoted by Wetstein, and 10 by Matthai. Also Origen, who is great authority, and several other Fathers, with the Coptic, and both the Syriac versions. And if St. Paul really wrote *Κολοσσαί*, so probably did the inhabitants; for Onesimus and Epaphras were with him from this place at the time he wrote.

St. Paul had been twice in Phrygia, yet had not visited the three adjoining cities, Colossæ, Hierapolis, and the capital of Phrygia, Laodicea. For his route lay much to the northward, from Cilicia to Derbe and Lystra, and thence through Phrygia and Galatia to Mysia and Troas, Acts xvi. 6. And in his second tour he also passed through Galatia and Phrygia

to Ephesus and Troas, Acts xviii. 23. and thus through the upper parts, τὰ ἀνωτέρω μερῶν, Acts xix. 1. or northern districts of Asia Minor.

Probably Epaphras, mentioned i. 7. iv. 12, 13. was one of the earliest teachers in that city. Timothy also might have taught there the Christian faith; as St. Paul subjoins his name to his own, i. 1. and through the whole of the first chapter speaks in their joint names, except as to his imprisonment.

This Epistle is chiefly directed against false moral doctrines, which appear to be Essene, as stated in the account of the First Epistle to Timothy, *supra*. It has a remarkable affinity to the Ephesians. Whoever would understand these Epistles must read them together; the one is in most places a commentary on the other; the meaning of single passages in one Epistle, which considered alone might be variously interpreted, being determined by the parallel passages in the other Epistle. Yet though there is a great similarity, the Epistle to the Colossians contains many things not in that to the Ephesians, especially in regard to the worship of angels, and many single points, which appear to be Essene, and might prevail at Colossæ. Michaelis, V. iv. c. xix. §. i. ii. p. 116.

Of the Epistle to the Ephesians.

The situation of the Christian community at Ephesus is described by Michaelis in his fifteenth chapter of the volume now under notice relating to the First

Epistle to Timothy. The most material circumstances of which are; that the city contained a number of Essenes. And that Apollos, who preached there between the first and second visit of St. Paul, Acts xviii. 24. and came from Alexandria, might have been a means of introducing them. In the neighbourhood of Alexandria, the Essenes were not only very numerous, according to Philo, but in high estimation in the city itself. It is not said, that Apollos was an Essene, but he was of the sect named after the Baptist, which sect, especially in their strict fasts, resembled the Essenes; so that it is probable that before his being better instructed, he might have been deceived by that external appearance of sanctity and wisdom, by which they made so many converts. Also the twelve persons who came to Ephesus, and had only received the baptism of John, Acts xix. 7. might be Essenes. They had not heard of the gifts of the Holy Ghost in the interval of twenty years. They must have probably lived in a desert place. They might have been hermits in the deserts of Egypt; or Essenes in the deserts of Judæa.

In the three first chapters, St. Paul's principal object is to show, that Jews and Gentiles partake of equal privileges and blessings in the kingdom of Christ, and are united in one church. Hence in the fourth chapter he passes to the unity of the church, which he says must not be disturbed by the difference which subsisted between spiritual gifts, and the superiority which they, who had a greater share, claimed over the rest. He implies on this subject, that the supernatural gifts were not to last for ever, and were only during the infancy of the church.

Further, he shows, that the advantages both of the Jewish and Gentile converts were to be attributed to Christ alone, and not to any other superior beings, however named, whether archangels, or æons,

in the style of the Gnostics. So that in the communities here addressed, the Gnostic and Essene notions of intermediate spirits must have prevailed. In ii. 2. vi. 12. he uses the very terms of the Gnostic philosophy.

Lastly, the moral part of the Epistle commencing iv. 17. is very similar to that of the Colossians, but throughout the whole we find no mention made of particular faults, or reigning vices; and fewer censures in it, than in most of the rest. This circumstance arises, from its being, in the opinion of Michaelis, a circular Epistle, designed not for one, but for many churches. His reasons for this conclusion must be seen in his own work¹.

With respect to the style of this Epistle, there is a peculiarity in it, which renders it difficult. Each single word is perfectly intelligible; but the sentences are so long, and the members, of which each sentence consists, are at the same time so short, that they are frequently capable of many different constructions, of which we cannot easily determine which is the right one. If a passage therefore was unpointed, some would place the commas in one place, some in another. And, in the common editions of the Greek Testament, the points are placed with less judgment in this epistle than in any other part. See Michaelis V. ii. c. xiii. §. 4.

The Epistle to the Colossians has also long periods with short clauses, but not in an equal degree. The cause of this peculiarity is difficult to assign. It was not the apostle's advanced age; for the Second Epistle to Timothy, which was written still later, has as fluent language, as any other of St. Paul's epistles.

¹ See Annotations on the Epistles, Ephes. i. 1.

Of the Epistle to the Philippians.

After the above-mentioned Epistles, and upon the close of St. Paul's two years' imprisonment at Rome, was written the Epistle to the Philippians.

St. Paul had established a Christian community at Philippi on the journey through Macedonia, Acts xvi. 12—40. From the contents of this Epistle we learn, that the seducers, against whom he warned the Philippians, were the Jews, zealots for the law of Moses. They were of the same Pharisaic sect founded by Judas Galilæus, as the seducers of the Galatians (see note on that Ep. *supra*,) and he describes them in very strong terms, in iii. 2, 18, 19. This community sent to St. Paul an annual stated present, i. 5: iv. 15—17. This was sent from them by Epaphroditus, who also assisted St. Paul in the Gospel in Italy; but that he was the freedman of Nero, who encouraged Josephus to write his Jewish Antiquities, is quite improbable. For this person must have been a zealous Christian.

In the exordium: i. 1. bishops and deacons are addressed, which does not take place in other epistles. The probable reason is, that given by Theophylact, that they had sent Epaphroditus with the contribution; and no other churches seem to have thus contributed. That there were several bishops, or *ἐπίσκοποι*, in the place, need not appear extraordinary. In that age Christians had no public edifices, but held their meetings in private houses. When they were

numerous, these meetings, and the inspectors or bishops who presided in them, were multiplied in proportion.

When St. Paul wrote this Epistle, he was a prisoner at Rome, as appears from i. 13. and iv. 22. It is clear, that this Epistle was written later than those to the Ephesians and Colossians. St. Luke accompanied St. Paul to Rome, and staid with him there at least two years. Now the two other Epistles were written, when St. Luke was with him, Col. iv. 14. Philem. v. 24. But he had certainly left him, when he wrote this to the Philippians; or he would have sent a salutation from him to them, with whom he had resided during the time of Acts xvi.—to—xx. 5, 6. And as he wrote this Epistle in the name of Timothy, as well as his own, he, if then with him, would have added that of St. Luke. Also he promises to "send Timothy shortly to them." ii. 19, 20. "for I have no man like-minded."—He would not have written thus, if Luke had been with him; who had an equal or superior claim.

The situation of Paul also was different. His confinement was never severe; but when he wrote to the Philippians, his situation was greatly improved, and his expectations more favourable. See i. 12—14. iv. 22. That he expected, and was confident he should be soon released, is evident from i. 25, 26. ii. 24.

That this Epistle was written at the beginning of the year 65, appears from various circumstances. It could not have been written before, because it was written after the period, with which St. Luke closes the Acts of the Apostles. It could not have been written after this year, or even so late as the end of that year; because in that year, the conflagration of Rome happened, followed by a severe persecution of the Christians. Tac. Ann. lib. xv. c. 44. And an

Epistle written after the persecution would have represented the prospects of St. Paul, and the state of Christianity at Rome in a very different manner. Michaelis, V. iv. c. xxi. §. 1, 2. p. 152.

The period of time contained in the history of the Acts of the Apostles, is now completed ; but a few words may be added on the Epistles, which are yet unnoticed in this work ; that the student may have some slight degree of guidance or introduction to them, respecting their dates and general tenor.

Of the Second Epistle to Timothy.

That St. Paul was a prisoner when he wrote this Second Epistle to Timothy, is evident from i. 8, 12, 16. ii. 9. and that his imprisonment was in Rome appears from i. 17. The question is, whether he wrote it during the imprisonment recorded in Acts xxviii. or during a second imprisonment there. This question involves another, whether the old tradition,

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that St. Paul was twice a prisoner at Rome, be really true.

It is obvious, Michaelis proceeds to observe, from the contents of this Epistle, that at the time St. Paul wrote it, his situation was very different to that, when he wrote to the Ephesians or Philippians. Those epistles exhibit prospects of release. This, no other expectation but that of an approaching death. All his friends had deserted him, except St. Luke, iv. 11. And St. Luke was not with him, when he wrote to the Philippians; nor are the persons from whom he sends salutations to Timothy, iv. 21. mentioned in any former epistles. They appear to have been persons with whom Timothy had made acquaintance in Rome, when St. Paul wrote to the Colossians and Philippians. Hence this epistle was written at a different time, and probably later. But yet it might not be in a second imprisonment. St. Paul's hopes and prospects might have changed on the severe persecution under Nero, in the year 65; and he might suffer death at the end of his first imprisonment, and write this epistle shortly before his martyrdom.

The opinion, that St. Paul was twice a prisoner in Rome, is supported by no historical evidence; and this epistle alone can furnish a proof, that he was released, that he left Rome, that he afterwards returned, and was again imprisoned.

There are ten arguments given by Michaelis, six of which, he agrees, are indecisive; and may be seen in his own work. But the other four, he asserts, are conclusive; and clearly show, that the Second Epistle to Timothy was written later than those to the Colossians and Philippians, and during a second imprisonment of St. Paul in Rome.

1. The situation of St. Paul, when he wrote this epistle, was extremely dangerous. This appears from iv. 6, 7, 8. and from v. 16. "where, at his first

answer all men forsook him." Further, v. 17. "the Lord delivered him from the mouth of the lion." And v. 18, he hopes, "the Lord will deliver him from every evil work, by preserving him unto his heavenly kingdom." This was totally different from the gentle treatment, Acts xxviii. and shows, that this epistle was written at a later period than the two years' imprisonment mentioned by St. Luke.

2. It appears from 2 Tim. iv. 13, 20. that when the apostle wrote, he had lately been at Troas, Miletus and Corinth. This was a different route from that described in the Acts. Also in 2 Tim. iv. 13. he desires Timothy to bring with him a trunk and some books which he had left at Troas. But in his journey to Italy, in Acts xxvii. he did not come near Troas. It is true, he visited that place on his way to Jerusalem, Acts xx. 5—7. but as this visit to Troas happened in the year 60, and the present epistle was not written before the year 65, these articles were not then left there; for he would hardly have delayed sending for them for five years. He would rather have sent for them to Casarea, where he was in prison two years; or more early, on his first coming to Rome.

3. When he wrote this epistle he had left Trophimus sick at Miletus, iv. 20. But this could not have happened on the journey to Jerusalem, because Trophimus was with St. Paul at Jerusalem, Acts xxi. 29. and in his voyage from Casarea to Italy he did not touch at Miletus. It is obvious, contrary to Lardner, that the north wind would not suffer them to proceed further north than Cnidus along the coast of Asia, Acts xxvii. 7. Beza and Grotius would read *ἐν Μελίτρῳ*, for *ἐν Μιλήτῳ*: but as it is a mere conjecture to support a pre-assumed opinion, and found in no Greek MS. or ancient version, it cannot be admitted.

4. St. Paul says, iv. 20. that Erastus staid behind at Corinth. The apostle must therefore have passed through Corinth, on that journey of his to Rome, after which he wrote this epistle. But from Cæsarea to Italy, in Acts xxviii. he did not pass through Corinth. Lardner's two objections to this argument are not satisfactory. For he says, that Erastus staid behind at Corinth, when St. Paul left that city to go to Jerusalem, though Timothy, who was then with St. Paul, must have known that circumstance, but St. Paul only wished to remind him of it;—or, he mentions his stay, because he was sent by St. Paul from Ephesus into Macedonia, Acts xix. 22. and when St. Paul, going there also, returned to Asia Minor, he did not return with him, not being mentioned Acts xx. 4.

On the whole; the month, when this epistle was written, was probably July or August, for the apostle requests Timothy to come to him before winter. The year was probably 66. In the beginning of the year 65, St. Paul was released. He then took a long journey, having visited Corinth, Troas, Miletus, and intended, and very likely did, visit Philippi and Colossæ. In the interim, towards the end of that year, the conflagration of Rome, and subsequent persecution of the Christians took place. The following summer of the year 66 suits various incidents of the epistle. The fear of a renewal of persecution prevented his friends from appearing on his part, iv. 16. but, v. 17. he was "delivered from the mouth of the lion." This Michaelis understands, of the danger of being exposed to wild beasts in the amphitheatre. The salutations also are from persons not mentioned before; but Clement and his other friends might have suffered martyrdom, or fled from Rome.

The subject of the epistle is chiefly advice to Timothy to oppose false teachers, and propagate the Gospel. Of these, Hymenæus and Philetus are mentioned,

ii. 17, 18. "who said the resurrection was already past." Perhaps they ascribed to it a figurative meaning, in the sense of being equivalent to regeneration."

Of the Epistle to the Hebrews.

After the thirteen epistles avowedly written by St. Paul, with his name prefixed to them, succeeds the Epistle to the Hebrews; which is attributed to St. Paul by the general voice of the church. But as Michaelis has some doubts on that subject, which he largely discusses; and as he apprehends, it was written in Hebrew, and afterwards translated into Greek; and has other peculiar opinions respecting it;—it may be sufficient to say, that he concludes it was intended for the use of the Christians at Jerusalem, and in Palestine; and that the date might be about the year 64, or 65. No persecutions had then taken place in other countries; but in Palestine, Stephen and the elder James had suffered martyrdom; both St. Peter and St. Paul had been in imminent danger, Acts. xii. 3—6. xxiii. 11—30. and according to Josephus, Ant. l. xx. c. 9. several other persons had been put to death during the high-priesthood of the younger Ananus in the years above mentioned. This was after the death of Festus, and before the arrival

of his successor, Albinus. The whole tenor of the epistle shows, that the persons addressed in it were in danger of reverting from Christianity to Judaism, and some forsook the public worship, Heb. x. 25. partly by a severe persecution, and partly by the false arguments of the Rabbins. See Heb. vi. 6. x. 29, 35—38. This date also agrees with the promised coming of Christ to hold judgment over Jerusalem; for the war commenced in 67, and, in 70, the city was destroyed.

Michaelis gives high praise to the Greek style of this epistle, which he holds to be different and superior to that of every other book, except perhaps the speeches of St. Paul in the Acts, xvii. xxiv. xxvi. Yet the language of these are still of a very different kind.

The arguments on St. Paul's writing this epistle, he observes, are nearly of equal weight; but if there is any preponderance, it is in favour of the opinion, that St. Paul was not the author. "After all," he concludes, "we must confess, that we do not know, whether St. Paul wrote this epistle or not. An absolute decision is to be wished; but, in my opinion, not to be obtained¹." As to the contents; in the first place, the author endeavours to answer objections, which the Jews had made to the Christian religion; and which had occasioned the Jewish converts to waver in the faith. He then points out the impending abolition of the Levitical law, and its inefficacy even to the Jews; the chief arguments are taken from Ps. cx. and from the prophecy of Jeremiah on a New Covenant. These arguments are in the vii. and viii. and continued in the following chapters. Michaelis, V. iv. c. xxiv. §. 1—19. p. 186—269.

¹ See Annotations on the Epistles, Preface to the Hebrews.

Of the Catholic Epistles.

The Epistle of St. James, the two Epistles of St. Peter, the first of St. John, and that of St. Jude, were not addressed to any one person, or community. Hence they acquired the title of Catholic, or general epistles.

The term Catholic was applied to them in a very early age, for Eusebius uses it as the common appellation in the fourth century. In the sixth century, Latin writers, of whom the first is Cassiodorus, began to use also the appellation of "canonical." Some critics suppose, that these terms were confounded through mere ignorance; but it rather arose from two epistles, the first of St. Peter, and first of St. John, being held by the ancient church as of undoubted authority. Hence they perhaps were termed "canonical," to distinguish them from the rest. But in process of time, as the doubts gradually subsided, the others being placed in the same MSS. this title, which was first applied to these two, became the general appellation of them all. Nay, it is not impossible, but that the term Catholic may have been used at first to denote the universality of their reception. As Ebed jesu on the Syrian canon says of the Epistles of St. James, 1st Peter, and 1st John, that they were acknowledged in all books and all languages. These two are placed by Eusebius as *ὁμολογούμενα*, or books universally received. And the Epistle of St. James was admitted by the greatest part of those, who doubted of the other four.

Of the Epistle of St. James.

It is undecided, whether the author¹, of this Epistle was one of the two Apostles, the elder James, the son of Zebedee, and brother of John, or the younger James, the son of Alphaeus ;—or whether it was written by James the Just, usually named the brother-in-law of Christ, Matt. xiii. 55. and bishop of Jerusalem. Neither is it determined, whether James the Just be not the same person as the younger James the apostle. But Hegesippus distinguishes him from them both, as saying, “James, the brother of our Lord, together with the apostles, undertook the government of the church.”

Most commentators suppose, that this Epistle was written about the year 60, or 61. But it is probable, that it was written long before the Epistle to the Romans¹ ; and even before St. Paul had preached the Gospel to the Gentiles ;—as before St. James was beheaded, Acts xii.—in the year 43 or 44. since it was addressed to Jews ; and no mention is made in it of brotherly love to Gentile converts.

St. James, it appears from Hegesippus, apud Euseb. H. Eccl. l. ii. c. 23. was more a moralist than a dogmatist, and the Epistle contains rather moral precepts, than points of doctrine. 1. St. James exhorts to patience under misfortunes and persecutions, i. 2—21. 2. He exhorts to a contempt of riches, as the surest means of fortifying them against afflictions, ii. 1—26. then he proceeds to general reflections on keeping the whole law. In ch. iv. he resumes

¹ See Annotations on the Epistles, James i. 1.

the subject of love of worldly possessions; and v. 1—6. addresses the rich who oppress the poor. 3. In the third chapter he censures the desire of teaching publicly in the place of worship; that is, of teaching occasionally there, as the manner was in synagogues; censures the abuse of this public speaking, and refers to hatred and envy as their source. Michaelis, V. iv. c. xxvi. §. i—viii. p. 271—314.

Of the First Epistle of St. Peter.

This Epistle is addressed “To the elect strangers scattered throughout Pontus, &c.”—These *παρεπίδημοι διασποράς* are supposed by many commentators to have been native Jews dispersed in those countries, and converted to Christianity. But 1. St. Peter says, i. 18. “Ye were redeemed from your vain conversation—received from your fathers;” Now in the biblical sense, ‘vain’ is ‘idolatrous.’ See 1 Kings xvi. 13, 26. 2 Kings xvii. 15. Jer. ii. 5. viii. 19. x. 3, 8. Jonah ii. 8. Rom. i. 21. Consequently, these were formerly idolaters, and therefore not native Jews. 2. St. Peter says, iv. 3. that these persons had spent the former part of their lives in “idolatries.” These must have been heathen converts; for idolatry was not then a vice of the Jews. Nor is it enough to

say that the word is figurative; for all the other vices enumerated by St. Peter are real. Also, i. 14. St. Peter speaks of "the time of their ignorance;" but ignorance of the word of God cannot be applied to the Jews. Again he says, v. 12,—'the grace of God, wherein ye stand.' But native Jews always stand in his grace. After answering various arguments, which give instances of allusions to the Jewish Scriptures; Michaelis observes, that neither could these be the descendants of the ten tribes, who also were Jews, and could not be found in Asia Minor. Nor could the Epistle be written to persons of both descriptions of former Jews, and former heathens; for he calls them, strangers, *διασποράς Πόντου. κ. τ. λ.* and the word *διασπορά*, attached to any heathen country, denotes in Jewish Greek, the Jews who were dispersed there. Thus John vii. 35. *διασπορά Ἑλλήνων*, signifies the Jews dispersed among the Greeks. And so *διασπορά τῶν ἔθνων* in an apochryphal book (Wetstein ad loc.) is "the Jews dispersed amongst the Gentiles." Other examples, without a genitive case, expressing dispersed Jews, may be seen, Deut. xxviii. 25. xxx. 4. Ps. cxlvii. 2. Neh. i. 9. Isa. xlix. 6. Judith v. 19. 2 Macc. i. 27. Hence St. Peter meant the Jews in Pontus, &c. that is; he meant those native heathens, who were proselytes to Judaism, and then were converted to Christianity¹. Also *παρεπίδημοι*, literally strangers, is the word used by St. Peter to denote proselytes, *בְּרִי*, in imitation of the Rabbins; and thus Acts ii. 10. of the Romans, comp. v. 5.

As to the date of the Epistle, there are no internal marks; but if St. Peter, as may be concluded, had seen the Epistle to the Romans; compare Rom. xiii. 1. *ὑπερχούσας*, 'protecting' powers, with 1 Pet. ii. 13. *ὑπαέχουσι*, 'protecting.' And Rom. xiii. 3.

¹ See Annotations on the Epistles, 1 Pet. i. 1.

with 1 Pet. ii. 14. and Rom. xiii. 4. with 1 Pet. ii. 14. this first Epistle was written after St. Paul's journey from Corinth, Acts xx. xxi. Also in his second Epistle, iii. 1. St. Peter speaks of it, as having sent one before to them. If a great distance of time intervened, as twenty years, it would rather be, to their fathers;—but the second Epistle was written shortly before his death; hence the first, to be not very distant in time, might be written about the year 60.

Michaelis is decidedly of opinion, that the place from whence St. Peter wrote, was not Rome, the mystical Babylon; but either the ancient Babylon on the Euphrates, or Seleucia on the Tigris; probably the former¹.

The object of the Epistle was to convince the proselytes of the Gate converted to Christianity, that though of Gentile origin, and not having been converts to the whole law of Moses, “they stood in the grace of God,” ch. v. 12. as well as the Jews who embraced the Christian faith. With this object are intermixed various exhortations; to patience in misfortunes; to avoid offence to magistrates; and to brotherly love. In his style, 1. He frequently quotes the O. Test. from the Septuagint; which was less to be expected from St. Peter than from St. Paul, St. Luke, or St. John. 2. In the structure of his periods he is singular in beginning a sentence so as to refer to a principal word in the preceding one. See 1 Pet. i. 4, 5, 6, 7, 8, 9, 10, 11. hence they are extended to an unreasonable length. 3. St. Peter uses many words, that do not occur in other parts of the New Testament. As, ἀναστροφὴ, in a moral sense, i. 15. ii. 12. iii. 1. Ἐπίσκοπος, as shepherd, or pastor, ii. 25. the Hebrew word, רֹעִי, denoting both pavit, and curavit. Αἱ ἀρεαὶ, is used by him to denote praise, as in the

¹ See Annotations on the Epistles, 1 Pet. v. 13.

Septuagint. Ἀνάπαντος occurs not elsewhere ; nor ἐπερώτημα, iii. 21. and κόσμος, ch. v. 9. scarcely denotes "the world ;" perhaps the Parthian, or eastern empire. Michaelis, V. iv. c. xxvii. §. 1—7. p. 315—346.

Of the Second Epistle of St. Peter.

Of the Second Epistle of St. Peter, we can only give the sentiments of Michaelis, without entering on his reasons, which are long and rather intricate ; but he is clearly of opinion, that the Epistle is authentic ; and he thinks so chiefly, on account of its internal evidence. On comparison, it so much resembles his first Epistle, and is in itself so original, that no forger can be supposed to have executed it. The deluge is mentioned in both. In both, one or more of the Epistles of St. Paul are referred to. No other writer of the New Testament has thus quoted the New Testament. The style of both corresponds ; and some of the unusual words in the one appear in the other ¹.

The time of its being written must have been only a short while before the death of the Apostle. See i. 14. where he alludes to his conversation with Christ, John xxi. 18—22. but Jerusalem was to be destroyed, said our Lord, before one generation had passed. After a lapse of thirty years, in A.D. 64. St. Peter

¹ See Annotations on the Epistles, 2 Pet. ii. 1.

must have looked on his own death, and the destruction of the city as not far distant.

This Epistle was written to the same communities as the first; and its design was similar; to assure the heathen proselytes of the Gate, or those not professing the whole law of Moses, that they stood, when converted to Christ, in the grace of God. It is chiefly polemical, and levelled against false teachers, who, though members of the church, denied a general judgment, and a dissolution of the world; see ch. iii. They asserted that the Christian doctrine was only an instructive fable, i. 16. or that it contained contradictions. This is answered, i. 20. ii. 1, 3. Further, they are described as calumniators of angels, ii. 10—12. but the Gnostics were the only sect, who calumniated them; ascribing to them the creation of the world; yet speaking both of the creation as very imperfect, and of the angels as wicked and rebellious. And the converted Gnostics might be those, against whom the Epistle was written.

Of the Epistle of St. Jude.

The opinion of Michaelis is unfavourable to the authenticity of the Epistle of St. Jude. The author having styled himself, the brother of James; it is doubted, if James and Jude, who were "the bro-

thers of Jesus," were the same, as the two brothers of that name, who were apostles. If they were the same persons, this Epistle was either written by the Apostle Jude, or at least a forgery in his name. If they were not, the Epistle, though genuine, would not have been written by an apostle. And though the younger James became one of the pillars of the church, and placed on a level with the apostles, we cannot conclude the same of his brother Jude. The discussion of this point must be seen in the work of Michaelis.

With respect to the date, it was written after the second Epistle of St. Peter, from which the writer has borrowed both expressions and arguments, to which he himself has made some few additions.

It may have been written between 64 and 66, or at least perhaps before the destruction of Jerusalem. For though, "the last times," v. 18. as 2 Pet. iii. 3. may not necessarily imply that event, but refer to the close of the apostolic age, yet the instances of God's justice in punishing sinners, v. 5—8. would almost certainly have included this also, as Christ had foretold it, if previous to the writing of the Epistle.

The external evidence of the Epistle's being authentic appears various and uncertain; and the internal is impeded with the difficulties of quoting or alluding to an apocryphal book¹. But so much caution is required in deciding on a question, which affects any part of the present sacred code of the scriptures in the New Testament, that it cannot be too seriously recommended to the student, to defer the entering on any such investigation, till maturer years, and a more extended course of study, may secure him from the peremptory decision, and hastily-acquired bias, too frequent in young minds.

¹ See Annotations on the Epistles, Jude, 1.

Of the First Epistle of St. John.

It appears, that this Epistle may have been written before the destruction of Jerusalem; and indeed before the Gospel of St. John. The argument of Grotius from ii. 18. "this is the last time," is not entirely satisfactory; for 'the last time,' as has been said, may allude, not to the destruction of that city, but to the close of the apostolic age. But the Gospel of this apostle, according to Michaelis, was opposed to heretics, who maintained the same tenets with those, who are opposed in this Epistle. In the Gospel he has confuted them by argument; in the Epistle he expresses only his disapprobation. Michaelis concludes, therefore, that this Epistle was written before his Gospel; for if he had already given a complete confutation, when he wrote this Epistle, he would have thought it unnecessary to have again declared the falsity.

In the Latin Version, this was formerly called the Epistle of St. John to the Parthians; but it would then have been probably written, not in Greek, but in Syriac. The words, 'Light,' and 'Darkness,' terms in the Persian philosophy, and used in this Epistle, may have given rise to the conjecture.

It is probable, it was written for the use of Christians of every denomination. It is more properly a treatise than an Epistle. It does not commence with the salutation used in Greek Epistles, nor contain any salutations, though so frequent in the others. The reader is addressed in the second person; but

this is a usual mode of composition. It is a treatise in which the Apostle declares his disapprobation of the errors of Cerinthus and the Gnostics. The design plainly was to combat the doctrine of the false teachers; ii. 18—26. iii. 7. iv. 1—3. which doctrine may be inferred from its opposite v. 1—6. Here it is said, that “Jesus is the Christ by water and blood.” Cerinthus asserted, that Jesus was a man, and the Æon, Christ, descended on him at his baptism, and left him before his death. If v. 1—6. was opposed to Cerinthus, the Antichrists ii. 18, 19. who denied that Jesus was the Christ, v. 22. and the false prophets iv. 1—3. must be Cerinthus and the Gnostics. They could not be Jews or Heathens, for St. John says, “they went out from us.” ii. 19.

1. In the first chapter then the four first verses are opposed to this assertion of the Gnostics; “That the Apostles made additions to the doctrine of Jesus, especially in the legal commandments; but they, the Gnostics, held the genuine mystery.” St. John therefore says, that he declared what he had known from the beginning; and thus he appeals, ii. 13, 14, 24.—2. The Gnostics, who contended, that the commandments, which were legal, were not given by Christ, counteracted the whole doctrine of sanctification. St. John enforces throughout the epistle this doctrine. Thus i. 5—7—10. “he who walks not in the light has no fellowship with God.” He maintains, ii. 3—5. alluding to *γνῶσις*, the favourite term of the Gnostics, that the boasting of profound knowledge and rejecting the commandments of Christ, was only a pretended knowledge. This style pervades the epistle. Further; when St. John says, “God is light,” the expression implies holiness, and is opposed to the Gnostics, who allowed indeed, that the Supreme Being was perfectly holy, and pure light; but held that the Creator of the world worshipped by Jews and

Christians was not the Supreme Being; and if a spirit of light, not free in part from darkness. In some places St. John opposes false teachers of a different sort, iv. 2, 3. who denied that Christ was come in the flesh. These were the Docetæ, another kind of Gnostics. Cerinthus maintained, that Jesus was a mere, but real man. The Docetæ, that he was an incorporeal phantom, in which the Æon, Christ, or the divine Nature, presented itself to mankind.

Such is a specimen, rather than an abridgment of Michaelis's explanation of this Epistle, which appears to be acutely reasoned and well supported; and very consonant with the ancient opinion of the church. The same cause of writing the gospel of St. John against Cerinthus and the Gnostics is well stated by Grotius in his prologue to that gospel. To supply the deficiencies of the other gospels, and to display generally the divine nature of Christ, being equally objects of the design of the apostle. Michaelis V. iv. c. xxx. §. iii. p. 395—412.

Of the Second and Third Epistles of St. John.

The two last epistles of this Apostle have so close a resemblance in many respects, that they are here considered by Michaelis under the same head. In the fourth century Eusebius acquaints us, that they were not reckoned among the *ὁμολογούμενα*, but among those books received by some, and rejected by others. Nor are they in the Syriac version. Yet they are so.

VOL. III.

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similar to the first epistle, both in the thoughts, and in the style, that they were certainly written by the same person, that is by St. John the apostle. They could not be forged during the life of St. John ; and, after his death, it is not easy to suppose a forger would make the author promise he would shortly pay a visit to those he had addressed.

They were not at first received by the church ; perhaps because the canon was already formed ; or as being of a confined and personal nature ; or rather because the commencement of each epistle occasioned the supposition, that they were not written by St. John. He only styles himself, ' the elder' (ὁ πρεσβύτερος) ; as St. Peter, 1 Ep. v. 1. has termed himself *συμπρεσβύτερος*—and which title after the death of St. Peter, and being the only remaining apostle, St. John might assume with strict propriety. But the seniors of each Christian community were likewise termed elders ; and there was another John, the senior or presbyter of the Ephesian church, then at Ephesus, to whom they might be attributed.

Also the apparently harsh precept, v. 10, 11. of the second epistle, has been thought incompatible with the mildness of the Apostle's character. But the application of it is not clearly apprehended. To receive the travelling brethren into their house, and entertain them during their stay, is connected with the expression, *χαίρειν αὐτῷ*. If this Christian stranger was known to propagate Gnostic errors, as ' that Jesus was not the Son of God,' the prohibition is strictly justifiable.

These two Epistles are so similar, both in their contents, and their expressions, that they appear to have been written at the same time, and delivered to the care of the same persons, who were probably Christians propagating the Gospel, and going to the country of those to whom they were written. At the

time they were written, St. John was no longer young, as appears by the title of ὁ πρεσβύτερος in each. But there are no marks of the particular time; and it remains uncertain, whether they were written before or after the first epistle, and before or after the destruction of Jerusalem: It remains also in obscurity, whether the second epistle be addressed, "To the elect lady, ἐκλεκτῇ Κυρία, and her children," as a particular person, or figuratively, as the church¹. The ancient commentators supposed it to be figurative; but this does not suit the plain address of a letter. The moderns apply it literally; but in this literal explanation they do not agree. Some consider either ἐκλεκτῇ, or, κυρία, as a proper name. It cannot well be the first; for it then would have been τῇ κυρίᾳ Ἐκλεκτῇ, or, at least, without the article. Besides, in this case, v. 13. will give another sister the same unusual name. It might be Κυρία, and so it is in the Syriac. But, that it is addressed to a woman, has in any case some difficulties. The children are mentioned v. 1. and v. 13. yet neither of the husbands; they both might be widows. The children then with the elect lady are greeted, and v. 4. several others of her children "who walk in the truth;"—this makes them very numerous. They are all spoken of as sons;—this suits the figurative style; but in a numerous real family it seems unusual, that there are no daughters.

Michaelis on the whole apprehends that ἐκκλησία is understood.—κυρία ἐκκλησία implies an assembly on a stated time, as at Athens three times a month, (Suidas) and here, "the elect church or community, which assembles on the Sundays."

The design of the third epistle is to recommend the travelling brethren, friends of the Apostle, to Caius;

¹ See Annotations on the Epistles, 2 John, ver. 1.

and it seems, that Diotrephes opposed the reception of such brethren. It is not at all known who Diotrephes was ; nor the kind or degree of weight he possessed ; or whether, for instance, he delivered false doctrines, and therefore objected to those, who propagated the true faith. Caius may have been also a person unknown ; or he may have been one of the three mentioned in the Acts, xix. 29. xx. 4. and the epistles of St. Paul. More probably, it was the Caius, who lived at Corinth, Rom. xvi. 23. " his host, and the host of the whole church." 1 Cor. i. 14. Also there were tyrannical adversaries, and men of the description of Diotrephes at Corinth, as appears by the two epistles to that church. In this case, these second and third epistles of St. John may have been addressed to Corinth, or its vicinage ; and as it is immediately opposite to Ephesus, it is not improbable, that the Apostle may have made, or designed to make a voyage to that city. Michaelis. V. iv. c. xxxii. §. i—v. p. 442—456.

The probable time of writing the Epistles, according to Michaelis.

	A. D.
To the Galatians	49.
1 Thessalonians	51.
2 Thessalonians	51.
Titus	51—2.
1 Corinthians	57.
2 Corinthians	58.
1 Timothy	58.
Romans	58.
Ephesians	}
Colossians	
Philemon	
Philippians	65.
Timothy... ..	66.

These dates are more conjectural.

	A. D.
To the Hebrews	64—5.
Of St. James	43—4.
1 Peter	60.
2 Peter	65.
1 John, before his Gospel, or	65—6.
2 John	} uncertain.
3 John	
Jude	

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